2003

Inviting soul into the public school classroom

Natalie Bernasconi
California State University, Monterey Bay

Inviting Soul
Into the
Public School Classroom

Action Thesis Submitted in
Partial Fulfillment of the Requirements for the
Degree of Master of Arts in Education
California State University Monterey Bay

Action Thesis Signature Page

INVITING SOUL INTO THE PUBLIC SCHOOL CLASSROOM
BY
NATALIE RENEE BERNASCONI

APPROVED BY THE DEAN OF THE COLLEGE OF PROFESSIONAL STUDIES

5/30/03

Dr. DOROTHY M. LLOYD DATE

APPROVED BY THE GRADUATE ADVISORY COMMITTEE:

5-29-03

Dr. CHRISTINE E. SLEETER DATE

Beverly B. Carter 6/2/03

Dr. BEVERLY CARTER DATE

Acknowledgements

Many people provided excellent support, both academic and moral, to me throughout the development of this thesis. I wish to thank Dr. Christine Sleeter for the integrity of her superb guidance and patience. My thanks also to Dr. Beverly Carter, whose generous support and rigorous standards made this a better thesis. To my students, my principal, colleagues, and the librarians at BVMS, thank you for all you have taught me. An inspiration award goes to Felix Cortez-Littlefield for providing me with a model to work from, and to the Central California Writing Project for all their collective wisdom on metaphors and metacognition. Lisa Flavin of the Denver Public Library provided very useful resources not once, but twice, and I am in her debt. Last, but not least, deep appreciation to my two amazing children, Colette & Pierre: Colette for revealing to me the profoundly spiritual side young people are capable of, and Pierre for keeping me grounded in earthly reality. I love you both dearly.

Abstract

"Inviting Soul into the Public School Classroom," seeks to persuade educators that soul has a vital place in public schools. "Soul," aka "spirit" as used here is defined as that aspect of humans that seeks deeper meaning and higher purpose. Soul includes, but also transcends, human intellect and emotion, and is a profoundly integral aspect of our humanity. By asking students essential questions and inviting them to engage in spiritual reflection, teachers can create a classroom environment that educates the whole child in richly meaningful ways. To depict for teachers what inviting soul into the classroom can look like, the author developed a 7th grade Social Studies curriculum unit designed to serve as a model that will hopefully prove to be of immediate, practical, and implementable use to Grade 7-12 world history teachers. The unit, "A Metaphorical Exploration of European History ~450-1600 C.E. and Coming of Age in the 21st Century," enables readers to see a bona fide application and model of spiritual pedagogy in a public school classroom.

Contents

Part I

A Metaphorical Exploration of European History ~450-1600 C.E. *and* Coming of Age in the 21st Century

Teachers' Guide

~A 7th Grade Social Studies Curriculum Unit~

Designed by
Natalie Bernasconi

Overview

This Master's thesis seeks to persuade educators that soul has a vital place in public schools. To depict for teachers just what inviting soul into the classroom can look like, I've developed a 7th grade Social Studies curriculum unit designed to serve as a model curriculum unit that will hopefully prove to be of immediate, practical, implementable use to Grade 7-12 world history teachers. This is the "soul" of the thesis, around which the other components (the "body" of the thesis) revolve. Therefore, this thesis is designed in two parts: the curriculum unit itself with its teacher's guide, and then the thesis chapters, which reviews the literature and explicates the theory and methodology behind the unit. The Appendix and Reference sections for both parts combined follow at the end.

I trust that, after reading this thesis, all K-U teachers will be able to see applications of spiritual pedagogy in their own classrooms.

Dear Educators,

Welcome to this challenging Social Studies curriculum unit with a three-fold purpose:

- Teach required History-Social Science content material to 7th graders,
- Invite "soul" into the classroom through provocative prompts that empower students to reflect on a variety of "essential questions" into the human condition.
- Provide teachers with a model from which to structure other curriculum using a "spiritual pedagogy" approach. The curriculum unit developed here, "A Metaphorical Exploration of European History ~450-1600 C.E. and Coming of Age in the 21st Century" demonstrates this marriage of social studies content with spiritual inquiry. It begins with a broadly based inquiry into the essential questions, then analyzes the different ways civilizations have approached these questions. Lastly, it "hooks" the students into making personal connections between themselves and people throughout history by engaging them in their own "coming of age" search for the essential answers.

Since this unit demonstrates the *many* possible "gateways" to the soul, it contains a variety of options for the teacher to choose from. These gateways draw from the timeless human search for meaning, and as such, have application throughout human history and into the present time.

This teacher's guide will provide you with the tools you need to implement this standards-based social studies curriculum into your own classroom. You may implement it as an integrated whole as it was designed, or you may pick and choose which elements

will serve your classroom best. Additionally, flexibility has been structured into the lesson plans so that students are able to decide for themselves the range and depth of their spiritual participation. In this way, learners are empowered to pursue spiritual inquiry at a level that is comfortable, yet challenging to them.

A word of warning: undertaking this kind of "spiritual" curriculum is not to be taken lightly. It has several risks, as most high-yield enterprises do. Before incorporating this type of approach, teachers must establish safe, nurturing classroom environments where students' contributions are valued, and establish and maintain regular, clear communications with both parents and students about what is being taught and why. A sample parent letter is included in this unit to assist you.

Why bother to take these risks? Because inviting soul into the classroom empowers teachers and students to explore our common humanity in profound ways. This exploration creates a network of connections between us and other humans across time and space. Ultimately this is the foundation upon which tolerance, respect, and affirmation may be built. *Thank you* for your time, energy, and commitment to inviting soul into your own classroom.

Natalie Bernasconi

Design and Sequence of the Unit

This curriculum unit begins by laying a foundation to prepare students for spiritual inquiry. It is then comprised of two separate, but parallel strands, which are ultimately "bridged" through the use of metaphor. Each component serves as a stepping-stone, leading the student through to this richly rewarding path of inquiry.

Because this curriculum unit is somewhat complex, I've created both a textual outline (page 13) and a graphic illustrator (page 14) of the unit to give you an overall view of how this approach is structured. This layout is "generic," rather than content-specific, since this unit is meant to serve as a model / template for spiritual pedagogy. Teachers are invited to build upon this structure to create their own spiritual curriculum.

Briefly, the focus of this curriculum unit is on that period of European history covering ~450 C.E. to ~1600 C.E., beginning with the Medieval Ages, through the Renaissance, the Reformation, and the Scientific Revolution, and finishing with the Age of Exploration. By using the metaphor of adolescence, students analyze similarities between their own "coming of age" and this tumultuous, fascinating period in history to make human connections across time and space. Students will be guided through what I call "spiritual reflection" to arrive at this metaphorical analysis as they study the historical effects of sweeping social change wrought by the plague and other challenges to the existing order; the increase of literacy and its concomitant questioning of authority; and the exploring of uncharted territory. To accomplish this, the teacher will guide students through six steps: building the foundation for spiritual reflection, learning about

human development theories, creating a "Reflection Moments Booklet," studying European history of the time period, and lastly, finding the connections between that period and their own adolescent development. The 2 outlines that follow provide the structure, but be assured, each of the six steps is explained in depth beginning on page 17.

Textual Outline: Design and Sequence of the Unit's 6 Steps

I) The teacher begins the unit by laying the foundation for spiritual reflection.

1 Create a nurturing environment, safe for soul.

2 Require students to foster all their Multiple Intelligences.

3 Teach higher order & metaphorical thinking skills through a sequence of four scaffolded lessons.

II) Students then review various human development theories about adolescent development and 4 key themes.

III) Parallel to curriculum content, teacher present and assigns Reflection Moments Booklets with these three features:

1 Choice

2 Zoom in / Zoom Out

3 Rewind / Fast Forward

IV) Concurrently, students learn European History Curriculum Content.

1 Build "Disequilibration" moments into curriculum.

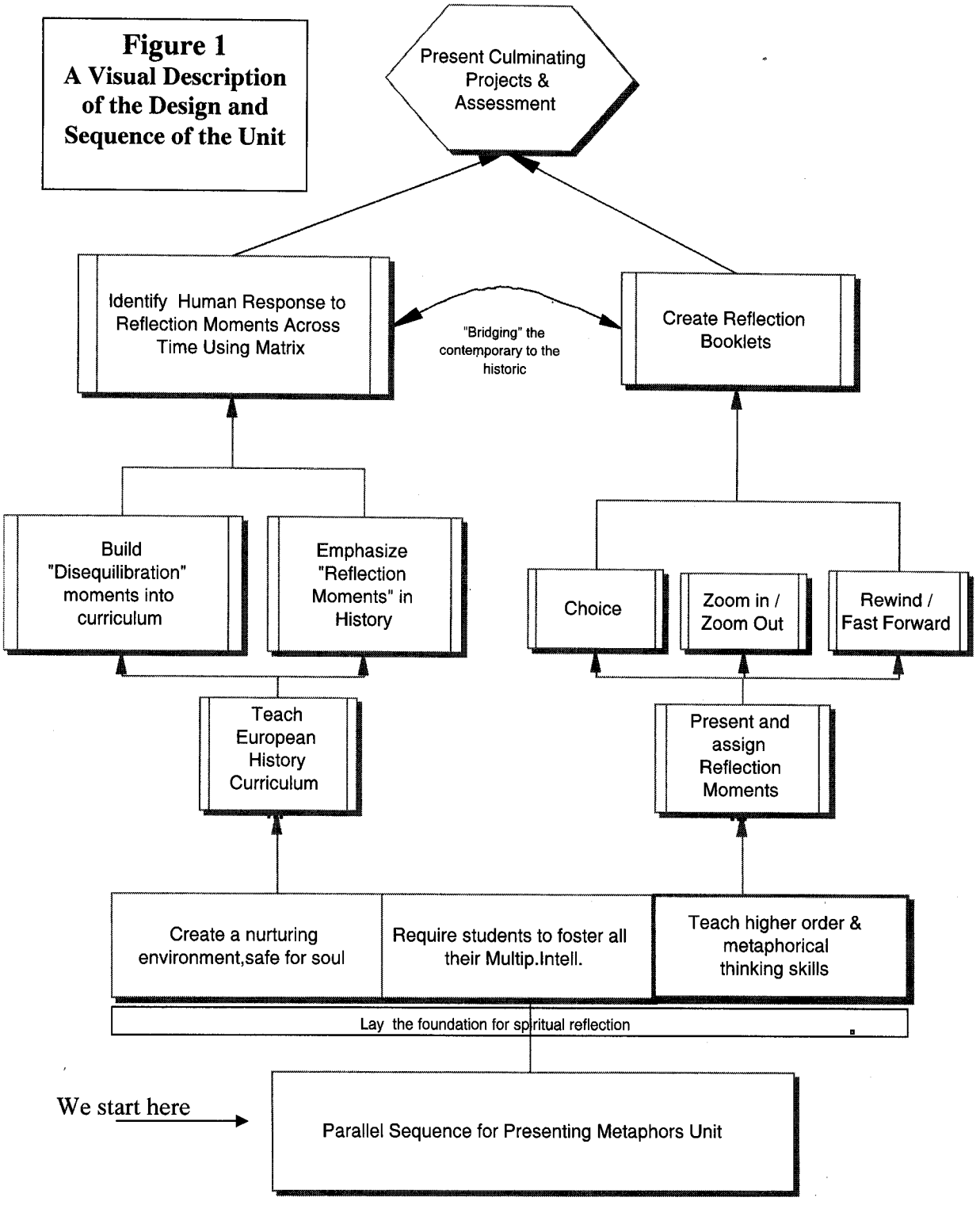
2 Emphasize "Reflection Moments" of other people across time and space. (A "Moments moment").

V) The curriculum now bridges the personal to the historical using the "Linear Outline for Adolescence and European History parallels."

1 Students complete the Bridging Matrix. Optional parallel timeline activity.

2 Present Culminating Projects & Final Exam through application of metaphor.

Figure 1
A Visual Description of the Design and Sequence of the Unit



Snapshot: Learning Objectives of the Unit

The learning objectives that drive the curriculum unit are ambitious ones, covering a wide spectrum of learning and thinking. The matrix below highlights the main objectives, activities, and assessments that will demonstrate student growth and progress in each of the following areas:

Objectives	Activities	Evidence
Knowledge: History/Social Science. Students will demonstrate an adequate understanding of the key historical events, as well as the geographical, political, economic, religious, and social structures of Europe during the period ~450-1600 C.E.	Student Handout I: Reflection Moments Matrix & Student Handout J: Culminating Project & Final Essay in tandem with each teachers' own S.S.curriculum activities.	Responses on Matrix, Culminating Project, and Final Essay, along with teacher-selected quizzes and tests show an overall understanding, supported by sufficient details to earn a passing score on the teacher-selected rubric or grading scale.
Knowledge: Human Behavior. Students will be able to discuss concept of "Coming of Age" and issues of knowledge, power, morality, and identity	Student Handout E: Stages of Human Development	Interviews + written assignment for Handout E adequately reflect grasp of both concept of "coming of age" and other's viewpoints vis a vis with the student's own perspective. Measured holistically by teacher.
Skills: Social Science Analysis. Students will demonstrate chronological and spatial thinking, evaluate evidence and points of view while conducting research and provide interpretations of historical events.	Student Handout E, I, and J, in tandem with each teacher's own S.S. curriculum activities.	Responses on Matrix, Parallel Timeline, Culminating Project, and Final Essay, along with teacher-selected assessments to show an overall understanding, supported by sufficient details to earn a passing score on the teacher-selected rubric or grading scale.
Skills: Habits of Mind. Students will learn and be able to apply the 16 Habits of Mind to their learning.	Student Handouts A1 & A2	Students' journals & contributions reveal active metacognition as assessed by teacher. (See Appendix G.)

Skills: Thinking and writing reflectively. Students will actively engage in personal reflection, and be able to communicate their reflections effectively, both orally & in writing.	Journal entries, Handout E group work and interviews essays, Reflection Moments Booklet, Final essay	Student's oral comments & contributions, as well as formal and informal writing reveal adequate depth of personal reflection, as measured by teacher holistically or on rubric.

Each of these learning objectives and activities—and the justifications for them-- will be discussed one by one in the pages that follow.

Laying the Foundation for Spiritual Reflection

This foundation is a required first step for successfully inviting soul into the classroom. Three components are necessary for transitioning students from the conventional public school pedagogical approach, to the spiritual pedagogical approach, which requires students to think not only with their minds, but also with their hearts--to engage their intuition and capacity for reflection.

The teacher's first act must be to create a nurturing environment, safe for soul. Without this safety, no risks can be taken, and spiritual inquiry is inherently risky. Therefore, it is imperative that the teacher and all students have committed to a mutually respectful, affirming environment. Inviting soul into a classroom that is not safe and nurturing can do a great deal of damage, and teachers are warned to take this responsibility seriously. Through consistent, daily modeling of the Golden Rule (see Appendix C: Peace Seeds), and the conducting of regular class meetings to resolve conflicts in an empowering way, teachers set a positive tone in the classroom, which can be instantly felt by anyone entering the room. This is a room that is a safe harbor for students' souls.

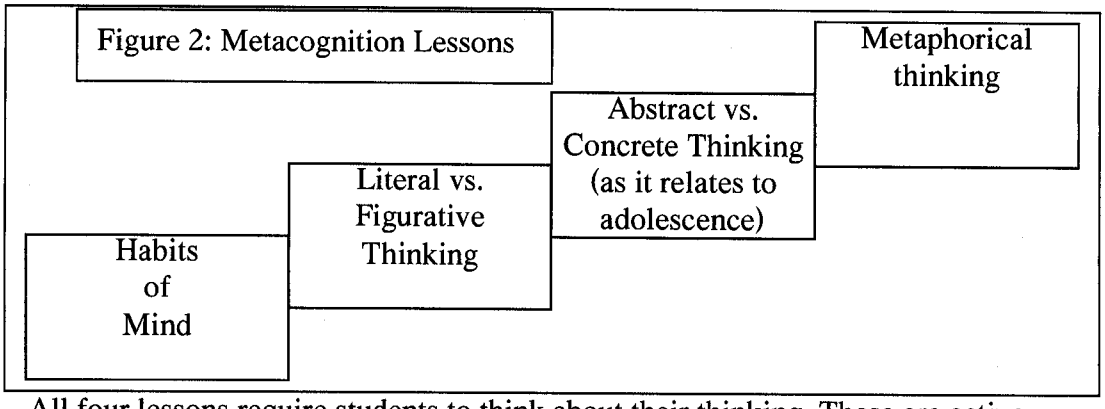
Require students to foster all their Multiple Intelligences (Gardner, 1993; Appendix B). This includes the original seven intelligences: linguistic, logical-mathematical, spatial, musical, bodily kinesthetic, interpersonal, and intrapersonal. Students understand that they are expected to develop and strengthen ALL of their intelligences, not only the ones they are already strong in. The unit's culminating project and assessment

components draw heavily from all the intelligences, however special emphasis is placed on the intrapersonal.

Intrapersonal Intelligence

- Silent reflection methods
- Metacognitions techniques
- Thinking strategies
- Emotional processing
- "Know-thyself" procedures
- Practice of mindfulness
- Focusing/concentration skills
- Higher-order reasoning
- Complex guided imagery
- Centering practices

The third component needed for preparing students for spiritual reflection is to teach them higher order & metaphorical thinking skills. Since drawing students to higher order thinking is a complex effort, it required a scaffolded approach with the ultimate objective being metaphorical thinking. To achieve this, I structured a series of four lessons involving metacognition, shown visually here:



All four lessons require students to think about their thinking. These are active, explicit, focused metacognition exercises designed to strengthen the students critical thinking skills, a prerequisite for the spiritual reflection they will be called on to do.

I chose the vehicle of metaphor to serve as a "bridge" from the curriculum content to spiritual reflection because metaphorical thinking has the potential to unlock deep

reservoirs of creativity and spirituality insight. Not coincidentally, religious expression is full of symbolism and metaphor. Although I am presenting metaphor to the students as a cognitive device --which it is—I underscore its importance to the teacher as a tool for connecting students' thinking with spiritual reflection.

Four Scaffolded Metacognition Lessons

A Habits of Mind (Student Handout C2): Students are presented with Art Costa's list of 16 Habits of Mind. They are required to tape the list to their bathroom mirror, or other conspicuous place, and to reflect on the status of their own thinking habits in a journal or notebook regularly. The goal is for students to become conscious of how they think, and to actively work on strengthening their cognitive and problem-solving skills, all of which requires creative reflection. The Habits of Mind is an excellent starting point for metacognition exercises because the variety of the 16 habits complements the Multiple Intelligences approach. Many of the Reflection Moments (described below) require a variety of the 16 habits. Also, it helps the teacher and students to name and recognize good thinking in action, e.g. when a student presents a new perspective to a problem, the teacher can say, "Yes, now that's thinking flexibly!" (H.o.M #4)

B Literal vs. Figurative Thinking (Student Handout D). Through the use of a Family Circus cartoon featuring little Billy and his grandma, students can explore the differences between these two types of thinking through the metaphor of "traveling life's path." This activity is useful for two reasons—it introduces the concept of

metaphor, and highlights the cognitive changes that occur with adolescence. Developmentally, some 7th grade students may still be partially in the literal stage of thinking, so discussing with the class common figures of speech (e.g. "I'm so hungry, I could eat a horse!") can help them begin to differentiate the literal from the figurative.

C Concrete vs. Abstract Thinking (Student Handout E). Building on the previous lesson, students explore further the cognitive changes that occur with adolescence, which enables them to move from concrete and into abstract thinking. These concepts are more complex than the difference between literal and figurative thinking, and may require more discussion and exploration with the class. This activity challenges students to engage in yet another aspect of cognition: going beyond the apparent and extrapolating from it. An exercise using symbols guides them into reflection about symbolism as a springboard for abstract thinking. Students must connect concrete visuals with their corresponding abstract principles or entities. Several of the symbols are religious in nature, and will tie in later with the rich religious symbolism developed in Europe during the medieval ages. A lesson extension using the symbolism designed into the U.S. dollar by the founders can be found in Appendix A.

D Having been guided through the metacognition of Habits of Mind, figurative and abstract thinking, and symbolism, students are now ready to engage in active metaphorical thinking practice. This lesson guides them into developing suggested extended metaphors, and then invites them to create their own. A cross-curricular tie-

in can be made by drawing metaphors from CORE literature. Extension lessons can include searching for metaphors in the newspaper (the sports page is rife with them!). Lastly, students are presented with the guiding metaphor for the curriculum content, which in this case is: *How is Europe of 450-1600 C.E. a metaphor for the "coming of age" of a teenager in the 21st century and vice versa?*

Human Development: the Stages of Adolescence

Throughout the metacognition lessons, references have been made to mental changes that signify the maturation process: from literal to figurative, from concrete to abstract thinking. This lesson provides students with (admittedly simplified) commentary on human development theory as it relates to adolescence. This is important background information for students. Since I am requiring them to spend time on personal reflection, and since a primary "task" of adolescence is identity formation, I want to give them as many tools as possible to examine the forces that are shaping them. Adolescents are often understandably bewildered by the rapid changes they are undergoing physically, mentally, and emotionally. The deeper their understanding of the changes and challenges they face, and the more they realize these are challenges they share in common with each other, the stronger they will be in their sense of self. Additionally, four main themes are highlighted for students as they relate to human development, both personal and historic: knowledge, power, morality, and identity. These are all key elements for spiritual inquiry and help set the stage for students to explore these themes in their own lives. Using Handout G, Stages of Human Development, students are given two activities to help

them explore these 4 themes. First, the teacher randomly assigns the class into small groups. Using the questions in Handout G, students begin by discussing Knowledge—who's got it, how do you get it, and who decides what is worth knowing? (Follow small group discussion guidelines so that everyone contributes and is heard). Next, randomly rotate students into another small group to discuss Power—who's got it, and by what right or authority? Then rotate students into a new group to discuss Morality–knowing right from wrong. How is this determined and learned? Lastly, rotate to Identity—Who am I? Why am I? How do I find out? To provide closure, students may return to their original first group to summarize the discussions they had, or you may move to whole class discussion to air salient points or "ah ha moments." This activity gives them input from their peers, and allows them to sound out their own opinions in a safe environment, priming them for the next level.

The next activity is for each student to interview 3 people over 18, using Handout G to guide the discussions. Students must then write an essay summarizing the interviews as well as their own opinions. Teachers can expect to find some very rich thinking to come out of these interviews, as family members and significant people give their input. These questions enable students to explore 21st century American values, and this primes them for exploring how Europeans answered the same questions centuries earlier.

The reasons above are precisely why I selected the metaphor of comparing adolescence with ~1100 years of European history as the lynchpin to this entire curriculum unit and thesis. It provides a powerful bridge for students to simultaneously

explore their own lives and the lives of those who lived centuries before. With every new connection that is made, confirmed, and reinforced between humans across time and space, the greater our ability to move from rejection of others because of our differences to affirmation of others based on our common humanity. This is spiritual work, indeed.

Reflection Moments Components

Having laid the foundation for the spiritual reflection to be required, teachers can now formally introduce students and their parents to the curriculum unit. In Student Handouts A & B, sample letters from the teacher to students and to parents respectively detail the suggested outline of the unit and its objectives. The parent letter requires a return parent signature to verify that the parent has reviewed the information and invites further discussion. These letters should also be cc'd to the school principal and any other administrators and colleagues whose informed support will be helpful. Involving parents and other stakeholders in the unit through clear communication is an integral component to its success. Not only do parents tend to be much less "suspicious" of an activity in which they have been invited to review and discuss prior to implementation, but also they will usually respond quite favorably to all efforts to honor and validate their family values.

Once students and significant others are sufficiently empowered, the teacher can now proceed with presenting what I call Reflection Moments. These "Moments" are actually prompts that invite the student to reflect on the human condition. This means asking

existential questions, pondering significant moments in their own life as they "come of age," and analyzing larger issues confronting human societies. This list here contains just the basic. See Student Handout I for the comprehensive details.

Reflection Moments

1. Rituals and Traditions
2. Sense of Awe, Sense of the Sacred
3. When bad things happen to good people; loss of something loved
4. Existential question #2: What happens to us when we die?
5. Powerlessness
6. Questioning authority
7. Scandalous—when our institutions fail us.
8. New Knowledge—learning something that irrevocably changed us
9. Empowerment of Technology
10. Exploration

I crafted each of these Moments by going through the Social Studies curriculum in chronological order and plucking out those historical "moments" that would have a resonating connection in the lives of the adolescents in my classroom. (These connecting moments are laid out explicitly in a chart later on.) Each one is designed in such a way as to elicit a personal, contemporary response from each student, which can also then be connected to the historical response of the people from that earlier time period. These moments are essentially timeless, in that they can apply across human history and experience. These prompts can be applicable to other historical eras as well as other curricular areas e.g. literature and science. They represent just 10 different examples of the many possible reflection moments available to us as paths of spiritual inquiry. It would be a mark of the success of this curriculum unit if participants (both teachers and

their students) were able to design on their own additional, equally valid Reflection Moments that effectively evoke reflection from multiple perspectives.

Reflection Moments Booklets

Having formally introduced the unit and the concept of the Reflection Moments prompts, students now need a vehicle for response. They will create Reflection Moments Booklets in which they will record their responses to the Reflection Moments. Construction of the booklets themselves is detailed later on. (See Figure 3.) First, it is necessary to explain three integral features to this assignment: Choice, Zoom in/Zoom out, and Rewind/Fast Forward.

Choice: When presenting this assignment, stress to students that freedom of choice has been built into the assignment at several levels. First, students only need to respond to 7 or the 10 prompts. By being able to choose which 7 to respond to, students are shielded from having to write about something that might be too painful or too sensitive for them, or that may run counter to their family values. We cannot presume to know what painful experiences or barriers our students bring with them as they step into our room. By offering them choice and alternatives throughout the lesson plans, teachers allow students (and their families) to retain a sense of control – a crucial component for feeling safe. Secondly, assure students that these booklets are private, and unless they authorize someone else in the class, you will be the only reader. In some cases, you may choose to give students the option to seal an entry to preserve their privacy. For assessment

purposes, it is only necessary for you to see that they have a written response. *Note however, that parents always have the legal right to read their child's writings. You may also want to advise your students that you are a mandated reporter in the case of abuse or other serious issues involving their health or safety.*

Zoom In /Zoom Out: Another feature designed to protect students from feeling forced to deal on a personal level uncomfortable for them is what I call "Zoom in, Zoom Out." The majority of the 10 reflection moments have zoom in/ zoom out options explicitly built into them. The student may choose whether to zoom in on his/her own personal feelings, or zoom out to explore a different perspective. Students may write in the first person ("I remember a time when…"), or they may write in the 3rd person ("She remembered a time…") They may alternately write about themselves, a person they know, a historical figure, or a character in a book, as they choose. Zooming out first may give students the scaffolding they needed to proceed to zooming in. An additional advantage to this feature is that it helps students grasp the concept of multiple perspectives, a vital ingredient for a true multicultural curriculum. Plus, as an added bonus, the zooming reference is itself a metaphor connecting perspective to the realm of technology. Since technology has played a huge role throughout human history, and since it has irrevocably altered our understanding of our position here in the universe, the metaphor is compelling. (Reflection Moment #9: The Empowerment of Technology invites students to analyze this relationship more deeply in their own lives and in history.)

Rewind/ Fast Forward: The third feature integral to the unit is the switching back and forth from the past to the present to the future, which I have named "rewind" and "fast forward," in the spirit of our technology metaphor. Explain to students that besides looking backwards at the Europeans who lived centuries ago, they will also travel, figuratively speaking, to the future where they will predict some of the events that may alter the course of their own lives. This process of going backwards in time will be referred to as "Rewind." For going forwards in time, both to the present and to the future, it will be "Fast Forward." This kind of mental time travel will help strengthen students' ability to make personal connections with other humans across the centuries who shared their same sense of awe, fear, power, and powerlessness.

Booklet Construction Specifics

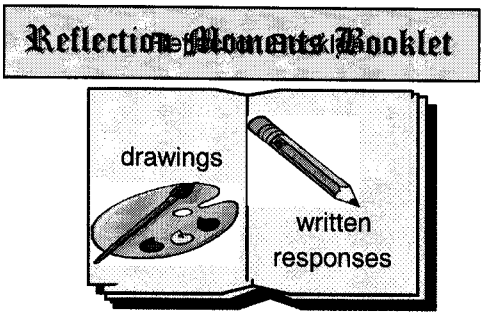
Each student makes a "Reflection Moments Booklet," comprised of ~ fifteen 8 ½ x 11" sheets of paper stapled or otherwise bound together. The front cover can be decorated in the style of an illuminated manuscript, in Olde English script. Students are to respond to any 7 of the 10 Reflection Moments in 2 ways (see Figure 3):

- In writing, (minimum 5 sentences) on the right hand side of the open booklet. It may be either handwritten or typed. (If handwritten, may want to alternate lined paper with blank paper.)
- Through an artistic representation on the left hand side. This may be a free-hand drawing, a collage, comic strip, or computer designed graphics—student's

choice. Students are to draw from their multiple intelligences to fulfill this assignment.

Each entry can be assessed on a 3-point scale (E, S, U) evaluating the effort and the quality of the entries. Suggested timeframe: give students approximately 4 weeks to do all 7 prompts (2/week).

Figure 3



Students choose any 7 of the 10 Reflection Moments to respond to.

A pleasurable art lesson extension is to dedicate a class period for everyone to "illuminate" his or her front covers in a medieval style. This activity draws from both Gardner's kinesthetic intelligence and Costa's Habit of Mind #10. To help set the (historical) mood, you can invoke a medieval monastery full of monks laboring over their manuscripts through these four sensory stimulants: showing samples of illuminated manuscripts on the overhead projector/computer screen, playing Gregorian chant music (available on CD), lighting candles at your teacher's desk (my local fire chief assured me it won't trigger your classroom sprinkler system as long as you use common sense, and strictly limit access to them), and burning a stick of incense (provided none of your

students has respiratory sensitivities) while students labor over their booklet covers using watercolor, crayon, colored pencils, etc.

- Note: avoid having students simulate the religious activities of monks, as this would blur the line too much between teaching about religion and teaching religion. (See Appendix E for 3Rs' Advice Regarding Simulations) Rather, emphasize to students the historical function of the monks as guardians of literacy during this era.

Teaching the European History Curriculum Content

Students being taught with spiritual pedagogy arrive at the same curricular goals as their conventional counterparts. The difference is that with spiritual pedagogy, the path to those goals draws students into their inner landscape, in places they are rarely invited to explore, and the resultant learning is far more profound and lasting. Teachers can have confidence in this empowering tool.

Parallel to the presentation of the Reflection Moments components, the teacher will be leading the classroom through the European History curriculum content. Since this curriculum is laid out in various state frameworks, and teachers have multiple resources to draw from, it wasn't deemed necessary to include lesson plans or handouts specific to the World History curriculum content of this unit. Instead, I have itemized below the California Department of Education framework and standards that structure the curriculum I deliver in my California public classroom (CDE, 2001). Non-Californian teachers are invited to compare / contrast content requirements for their own respective states.

This European History curriculum unit covers the Medieval, Renaissance, Reformation, Scientific Revolution, and Exploration Ages, California Department of Education Standards 7.6, 7.8, 7.9, 7.10, and 7.11. (See Appendix F, 7th grade Social Science & History Standards, CDE 2001)

In addition, it addresses 5 of 14 Social Science Analysis Skills, which California has targeted for grades six through eight, through which students "demonstrate the following intellectual reasoning, reflection, and research skills":

1. Chronological and Spatial Thinking
   a. Students construct various time lines of key events, people, and periods of the historical era they are studying
2. Research, Evidence, and Points of View
   a. Students frame questions that can be answered by historical study and research.
   b. Students assess the credibility of primary and secondary sources and draw sound conclusions from them.
   c. Students detect the different historical points of view on historical events and determine the context in which the historical statements were made (the questions asked, sources used, author's perspectives.)
3. Historical Interpretation.
   a. Students explain the central issues and problems from the past, placing people and events in a matrix of time and place.
   b. Students understand and distinguish cause, effect, sequences, and correlation in historical events, including the long- and short-term causal relations.
   c. Students explain the sources of historical continuity and how the combination of ideas and events explains the emergence of new patterns.
   d. Students recognize the role of chance, oversight, and error in history.

The state-adopted textbook my district uses for 7th grade World History is Houghton Mifflin's Across the Centuries (Armento et al., 1991). A chronological outline of the text's coverage of this time period, along with my interpretive comments, is laid out parallel to adolescent development in Figure 4, below.

Educators working in states with a strong political emphasis on standards and testing (e.g. California) thoroughly understand the importance of being able to tie their classroom lesson objectives to their respective state-mandated standards, and/or national standards such as the National Board Professional Teaching Standards (NBPTS). The

professional teacher is always able to explain to any questioner, be it parent, school board member, or administrator how their curriculum meets these standards. While the work of spiritual pedagogy is vital in and of itself, it must be acknowledged that in these political times emphasizing "high-stakes testing," spiritual pedagogy must needs be justified through its ability to deliver standards-based instruction-- in richly meaningful ways.

Content Delivery Boosters

While the delivery of the curriculum content is left to the discretion of the individual teacher, there are two features, which I've built into the regular Social Studies curriculum unit, to strengthen students' capacity for spiritual reflection. I refer to these two features respectively as "Disequilibration" and a "Moments moment."

"Disequilibration" is a Piagetian concept. It is what "occurs when an experience or thought is inconsistent with what the [student's] schemata predict at the moment" (Wadsworth, 1996, page 145). This conflict causes the student to focus attention on the source of the disequilibration, and "select" it for idea construction. Since idea construction is precisely what teachers hope to achieve in their classrooms, I have built in 3 different disequilibration events into the curriculum. They are briefly described here. Note: all three events require a provocative sense of drama and theater to be pulled off with maximum effect. Failing Academy Award performances, be assured that even a modest effort is guaranteed to grab your students' full attention.

1. *Viking Invasion!* This simulation involves a blitzkrieg classroom invasion of 3 or 4 "Vikings" (burly 8th graders will do) who with maximum noise and chaos enter the

class, "steal," and pillage, and then quickly exit. The objective is to recreate the alarm and insecurity which the Vikings and other invaders generated in Europeans after the fall of the Roman Empire, which led to the rise of feudalism as a system of protection.

2. *Aliens have landed!* In this simulation, students are led to believe, by a credible source, e.g. the principal or school secretary, that a news flash has just been broadcast that an alien spaceship has landed at the White House. The objective is to provide students with a cognitive slap to confront the concept that, "We are not alone in the universe." This cognitive slap is similar in essence to the jolt Europeans received when they (eventually) confronted the concept that the earth was not the center of the universe after all. This new knowledge forced them to reevaluate many things, including their relationship to God.
3. *Ashes, ashes, we all fall down.* This simulation graphically illustrates what it means to have 1/3 of the population (of the classroom) wiped out quickly and with no known cause, as it happened to the Europeans during the Plague. Discretion in the implementation of this script is strongly advised in light of the pending Iraq-American war (as of December 2002).

For a comprehensive blueprint to implement these events in the classroom, see Disequilibration Scripts #1, 2, & 3. These scripts are presented as further tools for the teacher to develop spiritual inquiry in the classroom. Teachers draw selectively from the

numerous prompts according to what they believe would best foster inquiry into essential questions in their own classroom.

Another key content booster to incorporate into the history curriculum is what I term a "Moments moment." Since students are concurrently working on their Reflection Moments prompts during the study of this unit, ask them to be alert to Reflection Moments as they pop up in their study of European history. For example, while studying about the plague, the alert student will (hopefully) connect their personal Reflection Moment # 3, "When Bad Things Happen to Good People" with how the Europeans struggled to cope with their loss and come to an understanding of it. (That they chose to scapegoat the Jews out of their ignorance of the scientific reasons behind the plague can lead to a powerful teachable moment.) When a student does make a connection between contemporary and historical Reflection Moments, the teacher can celebrate and reinforce students' contributions in variety of ways, from a high-five, to what one of my colleagues calls "a Jellybean moment" (where all the class gets to enjoy a jellybean from the class jellybean jar). If students are not making these connections spontaneously on their own, the teacher may choose to prompt them by explicitly asking, "Can anyone make a connection to this historical event and one of your reflection moments?" By emphasizing the "Reflection Moments" connections regularly throughout the unit, the teacher ensures that students develop the habit of searching for the connections that bind us to each other. The goal is to see that this habit and the connections are continually reinforced and strengthened.

Bridging the Personal to the Historical

To help teachers recognize the many parallels between coming of age and the European History of this era, and then guide their students into making these connections, I have laid out parallel outlines on the following 2 pages in Figure 4. The historical outline was drawn from Houghton Mifflin's Across the Centuries textbook (Armento, et al., 1991). The coming of age outline mirrors it. This chart explicitly itemizes the parallels between the two.

Figure 4: Linear Outline for Adolescence and European History Parallel

European History
Medieval Europe, 500 -1300 C.E

1. Literacy & "knowledge" limited to the very few (clergy)
2. Feudalism, hierarchy: system of providing safety and protection but rigidly controlled peasants' lives.
3. Dominance of the church, belief system; suppression of others=comfort in sense of communal belonging (at cost of personal freedom)
4. Growth of universities ~1200's; learning more accessible
5. Crusades – clash of cultures, beliefs = exposure to new ideas

Renaissance 1300 – 1650

6. Social crisis – the Plague – causes disruption to society >>change
7. Wealth & security stimulate sense of individualism
8. Humanism: individual worth, public service, and developing all one's talents, without limits.
9. 1450 – Gutenberg press makes books more accessible; literacy rises.
10. A flowering of ideas, thought, and individual achievement

Coming of Age
Young child, pre-adolescent to 11-12 years old

1. Literacy & "knowledge" limited to the very few: parents & teachers
2. Family structure provides protection, but no autonomy
3. Dominance of the family's belief system =comfort in sense of communal belonging, but at cost of personal freedom.
4. Continued education >> knowledge, new ideas, other beliefs more accessible

Adolescence 12 years +

5. Social crisis, challenges to established order >> exposure to new ideas
6. Developing sense of individualism
7. Sense of self and one's potential
8. Increased learning, literacy >>new knowledge accessible >> exposure to non-mainstream thinking
9. A flowering of ideas, thought, and individual achievement

Figure 4: (continued)

European History

11. The Reformation- with knowledge no longer domain of the church, church authority questioned and rejected. Individuals responsible for own salvation.
12. Questioning leads to social, political, and scientific changes. "Freed from having to rely on accepted theories and beliefs, they sought new answers to old questions." (Pg 356, Across the Centuries)
13. Inquisition – the Backlash – ultimately fails
14. Technology as a challenge to religion, or a new "religion" itself.
15. People have to question their place in the universe, literally, now that sun, not earth is the center of the "universe."
16. Age of Exploration – with newfound knowledge and technology, Europeans explore--and subjugate—other lands.

Adolescent Development

10. Parents no longer seen as ultimate authority or power. Individual sense of responsibility developed.

11. All other aspects of one's life, values, goals subject to questioning. "Freed from having to rely on accepted theories and beliefs, they sought new answers to old questions."
12. Authority backlash. Reexamining one's relationship to those in authority.
13. Role of Technology must be examined as it impacts ethics, religious beliefs.
14. Young people ponder their place in the universe.
15. Age of Exploration – empowered to explore new domains. Young people must choose if they are to be respectful explorers or exploitive conquerors.

Reflection Moments Matrix

As mentioned earlier, the ten Reflection Moment prompts were drawn specifically from these parallel outlines. Once students have invested personal time and energy responding to the Reflection Moments prompts, and have immersed themselves in the history of the era under the teacher's expert guidance, they will then be ready to build the metaphorical bridge to connect the two. To facilitate this "bridging," students will use the Reflection Moments Matrix (Figure 5).

Working in groups of 4, students will take each of their seven Reflection Moments and search for its parallel in the historical unit using the matrix in Student Handout J. In figure 5, I've filled out the matrix with one possible set of connections, but obviously, there are many possibilities. In both small and whole group discussions, students can explore the many connections that can be made together. Additionally, they will be able to draw from the "Moments" moments that occur in class.

For assessment purposes, each student should fill out their own matrix, even though they will be collaborating with their group. Points can be given based on the quality and historical accuracy of the Europeans' Response column. The personal response column can be just a brief summary of their more complete response in their Reflections Booklet (which is where their personal responses will be assessed). This column is just a memo field to provide the parallel to the historical response for the purposes of comparing them side-by-side.

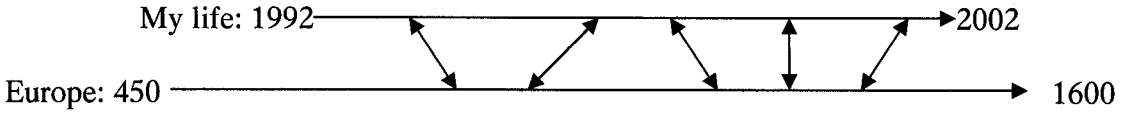
Figure 5: Reflection Moments Matrix
Bridging the Personal to the Historical

Reflection Moment	My Response	The Europeans' Response
1. Rituals and Traditions	e.g. Christmas day family traditions…	The Catholic Church had church ceremonies and rituals covering the European's life from the cradle to the grave.
2. Sense of Awe, Sense of the Sacred	…Student responses will vary…	Listening to the Gregorian monks worship through harmony
3. When bad things happen to good people; loss	*ditto*	Losing neighbors, friends, and family during the Plague
4. Existential question #2		After you die; Europeans believed you went to Heaven, Hell, or Purgatory (depending on your relationship to the Catholic Church.)
5. Powerlessness		The European serfs felt a great deal of powerlessness. They couldn't change their position in life no matter how hard they worked. Also, they were powerless to protect themselves from Plague.
6. Questioning authority		Martin Luther "protested" against the church. No one had ever done that before!
7. Scandalous	(The cover-up of priests abuses makes this a timely current event)	The selling of Indulgences revealed the corruption of the Catholic Church of the time
8. New Knowledge		Finding out that the earth was not round, not flat, and not the center of the universe made Europeans rethink everything! The Church fought hard against this new knowledge.
9. Empowerment of Technology		The Gutenberg Press helped bring literacy to the masses, paving the way for democratic principles.
10. Exploration		Now that they understood the world was round they weren't afraid to explore it. But the Europeans used their technology and knowledge to exploit other lands and people.

Optional: Parallel Timeline Activity

To reinforce the relationship between the personal and the historic and to help students grasp the concept of comparing different timeframes to each other, teachers may find it helpful to assign an intermediary activity prior to moving to the culminating project. Assign students to create a timeline of their own lives, marking 5-7 significant events in their lives as drawn from the Reflection Moments. For example, students might include when they first learned to read, when they experienced the loss of a pet or family member, a time they had a special spiritual/ religious experience, when they moved to a new school in 4th grade, and/or when they felt let down by a person in authority or trust. Next, have the students identify analogous events in European history (such as are listed in Figure 4's linear outline). Students then draw these two timelines side-by-side on paper as a class or homework assignment. Alternately, they can be drawn up on poster board for display or presentation, if desired.

This presenting of the two timelines parallel to each other also helps students avoid the understandable conceptual error of trying to compare a teenager in the 21st century with a European teenager from the past. Some students need that additional metacognitive scaffolding to make the cognitive leap of comparing a 12 to 13-year timeline with 1200-1300 year one. Being able to make these metaphorical comparisons is an important learning objective of this unit, and the timeline visual facilitates this.



The Culminating Project and Assessment

After processing this information through solo reflection, small group, and whole class discussion, students will then be ready to present these tandem Reflection Moments in a culminating project that invites them to respond through a multiple of modalities. (See Student Handout K)

Students may work in pairs or singly. They will pick any one of the "Moments" from the Matrix and present their response to the class twice: First, an historical response (from a European perspective~500 years ago). Secondly, a contemporary response (as an adolescent in the 21st century.) Students are to be carefully guided to represent two distinctly different human events in ways that reflect their similarities and the differences. Students must be challenged to represent these 2 different perspectives to the class in a way that is respectful and that helps us see the connections between them. Note the 3Rs caution against the use of role-playing and simulation techniques when referring to religion in the classroom. (See Appendix E.)

Presentation Options

- A "quilt" of the written and artistic representation students originally drew in their Reflections Booklet, plus a 2nd set of reflections, showing the historical experience.
- Poster or 3-D art design illustrating the 2 responses.
- Skit dramatizing the two responses
- A news broadcast, "Live from London…"
- Home movie filmed for both responses.
- Multimedia presentation (e.g. PowerPoint)
- Sculpture
- Musical response – may be music students perform, create, or mix themselves in response to the prompt.

- Dance –expressing the two events.
- Storytelling, as told by someone who was "there."

Assessment of the performances can be done using a teacher/student-created rubric, a standard rubric, or a teacher-determined point scale. Teachers should work closely with students during the drafting process to ensure presentations are up to standards.

As always, the classroom must be prepared to observe their classmates' presentations in a respectful attitude of active listening and learning. Teachers may wish to require students to take notes on each performance. It is suggested that a "space" for reflection and note taking be created before and after each presentation to honor each student's contribution.

Final Essay Exam

Lastly, students will write an essay which answers the question, ""*How is Europe of 450-1600 C.E. a metaphor for the "coming of age" of a teenager in the 21st century?*" This essay will be assessed based on how successfully students demonstrate that they have:

- Made connections between personal reflections and the perspective of Europeans from the past,
- Grasped the various changes and challenges of adolescence, as understood by their own experiences and through human development theories.
- Understood and applied metaphorical thinking to a problem.

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This concludes the curriculum unit. Teachers of World History are free to adapt and modify this curriculum as it works best for their personal teaching style.

Hopefully the reader has been able to visualize this practical implementation of spiritual pedagogy, and will accept the challenge to invite soul in the public school classroom.

The remainder of this thesis serves to explain the purposes and theoretical foundation underlying the Metaphorical Exploration curriculum unit, with a concluding chapter addressing future action for spiritual pedagogy.

Student Handouts

&

Worksheets

Student Handout A

My Dear Students,

Are you ready to be challenged? For the next few months while we are studying Europe's history during the time period of ~450 – 1600 C.E., you will be taking a "solo" journey through writing and multimedia to explore some of the milestones in your own development as an adolescent. You'll be examining your personal life up close, as well as studying our modern American society as a whole. We'll call this process of looking closely at your own life, "Zoom in" and looking at society as a whole, "Zoom out." (I'm using a technology metaphor here to describe perspective.)

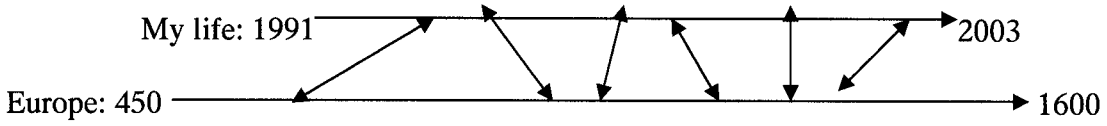
Furthermore, at the same time that we are looking backwards at these people's lives who lived centuries ago, we will also travel, figuratively speaking, to the future where you will predict some of the events that may alter the course of your own life. We'll call this process of going backwards in time, "Rewind." For going forwards in time, both to the present and to the future, we'll call it "Fast Forward." (I'm on a roll with this technology metaphor, aren't I?)

Not only will you be doing a lot of writing, but you will also be able to use art, music, and technology to symbolically represent your experiences. How cool is that?

"But teacher, what does this have to do with Social Studies?!"

I'm glad you asked, since posing questions is a vital Habit of Mind. By pushing your mind to engage in abstract, creative thinking about your personal life while learning about this fascinating period in history, you will be able to make powerful connections between yourself and people of the past and future. When people are able to make these kinds of connections, they learn tolerance, empathy, and respect for human difference and similarities. By the end of the unit, you should be able to analyze and synthesize various forces at work in people's lives of the past, as well as evaluate the forces at work in your own life, and in our modern society. You will be able to intelligently answer the question: *How is Europe of 450-1600 C.E. a metaphor for the "coming of age" of a teenager in the 21st century?*

This figure below represents how we'll be comparing big events in the 12-13 years of your life to big events that happened over 1100 years worth of European history.



Hang on for the ride!

Student Handout B

Notification Letter to Parents

Date_____

Dear Parents,

For the next ___ weeks, our 7th grade Social Studies class is embarking on an exciting exploration of European History covering ~450 AD to 1600 AD. This turbulent period covers the Medieval Ages, the Renaissance, Reformation, Scientific Revolution, and the Age of Exploration and Enlightenment.

In many ways, this time period in history resembles the tumultuous changes that occur with adolescence in our Western society. To help students make strong connections between themselves and the people of this earlier time, we will be using the concept of "Coming of Age" as a metaphor to help us study this historical era, and vice versa—our study of this era will help students better understand the changes and challenges of adolescence.

To help make these connections, students will be writing and using art to describe and express some of their personal experiences and their reflections on modern society, as it relates to European history. Attached is a list of Reflection Moments prompts that students are invited to select from. Please note that students have a choice of topics to draw from. They may also work with me to design their own prompts. These prompts are designed to serve as springboards to a deeper understanding of the human condition throughout history.

Our goal as a classroom community of learners is that all members' experiences, values, and beliefs are respected. The students and I have worked hard to establish an atmosphere of mutual respect. This is vital if students are to push themselves to take challenging risks. If you have any questions or concerns, please alert me below so that I may contact you.

As always, I appreciate the support you provide at home for your child's academic success. I look forward to our continued partnership in your child's education.

Sincerely,

/s/_____

Email_____Home Phone:_____ School ph#_____

~~~~~~

Please fill out and have your child return to me by _____

Yes, I have reviewed this letter and the Reflection Moments prompts with my child

(Student name: _____)

At this time:

- I do not have any specific questions or concerns
- I would like to talk with you more about this. Please contact me.

Signature: _____ Date_____

Day phone:_____ Home ph: _____ Email_____
~~~~~~

Student Handout C1, side 1.

Metacognition – The art of thinking about your thinking

To assist you in your own metacognition, here are some thinking-about-thinking processes for you to think about.

Habits of Mind

The Oxford Dictionary gives three definitions for the word 'habit': a settled or regular tendency or practice; a practice hard to give up; an automatic reaction to a specific situation.

Think of a habit in your life...For example, are you in the habit of watching TV for 2 hours before starting on your HW? Storing your clothes on your bedroom floor? Keeping your backpack organized? Reading for an hour before you fall asleep?

Horace Mann (an American educator) said, "Habit is a cable; we weave a thread of it every day, and at last we cannot break it."

We are deluged with information and knowledge each day. What do you do with that knowledge? How do you habitually deal with it? What are your 'habits of mind' which help your learning? What are your 'habits of mind' which block learning? These are questions asked by Art Costa, another American educationalist. Our goal this year will be to train ourselves to use 'the habits of mind' to contribute to effective thinking skills.

Using 'habits of mind' is a composite of many skills, attitudes, cues and past experiences.

We can employ one or more of the ' habits of mind' by asking ourselves some simple questions:

- How can I learn from this?
- How can I approach this problem flexibly?
- What do I know or not know?
- How can I learn from others?
- How can I make this problem clearer?

Aristotle, the ancient philosopher, said: *'We are, what we repeatedly do. Excellence, then, is not an act but a habit.'*

On the backside of this paper are 16 Habits of Mind identified by Art Costa to help develop your thinking. Tape this paper to your bedroom wall, TV, or bathroom mirror where you will see it everyday. Pick one a week to focus on strengthening.

Student Handout C2, side 2

Habits of Mind

1. Persisting - stick to a task until it is completed.
2. Managing impulsivity - take time to act - gather information, reflect on it and listen to other points of view.
3. Listening to others with understanding and empathy. "Listening is the beginning of understanding. Wisdom is the reward for a lifetime of listening." *~Proverbs 1:5*
4. Thinking flexibly - consider other points of view, be open to change, to rewire.
5. Think about our thinking - think about what we know and what we do not know and plan strategies accordingly. (This is called metacognition.)
6. Strive for accuracy and precision - aim for the highest possible standards and learn from our mistakes.
7. Questioning and posing problems - find the problems to solve, ask the questions to fill in the gaps in our knowledge.
8. Apply past knowledge to new situations - learn from experience.
9. Thinking and communicating with clarity and precision - strive to communicate accurately - aim to avoid over-generalization, distortion and imprecise language (she's weird, nice, OK, stuff like that, junk, things, ya know, they said)
10. Gather data from all the sensory pathways: gustatory, olfactory, tactile, kinesthetic, auditory, visual. To know a role it must be acted.
11. Creating, imagining and innovating - be original. Creative people are uneasy with the status quo, take risks and push the boundaries in a considered way.
12. Responding with wonderment and awe: "the universe is magnificent" - be curious, commune with the world around you.
13. Taking responsible risks - calculated risks, which go beyond established limits.
14. Finding humor - laughter has a positive effect on psychological functions.
15. Think interdependently - we are social beings - working in a group is very powerful intellectually. Problems are now so complex no one person in isolation can solve then.
16. Learning continuously - the highest form of learning.

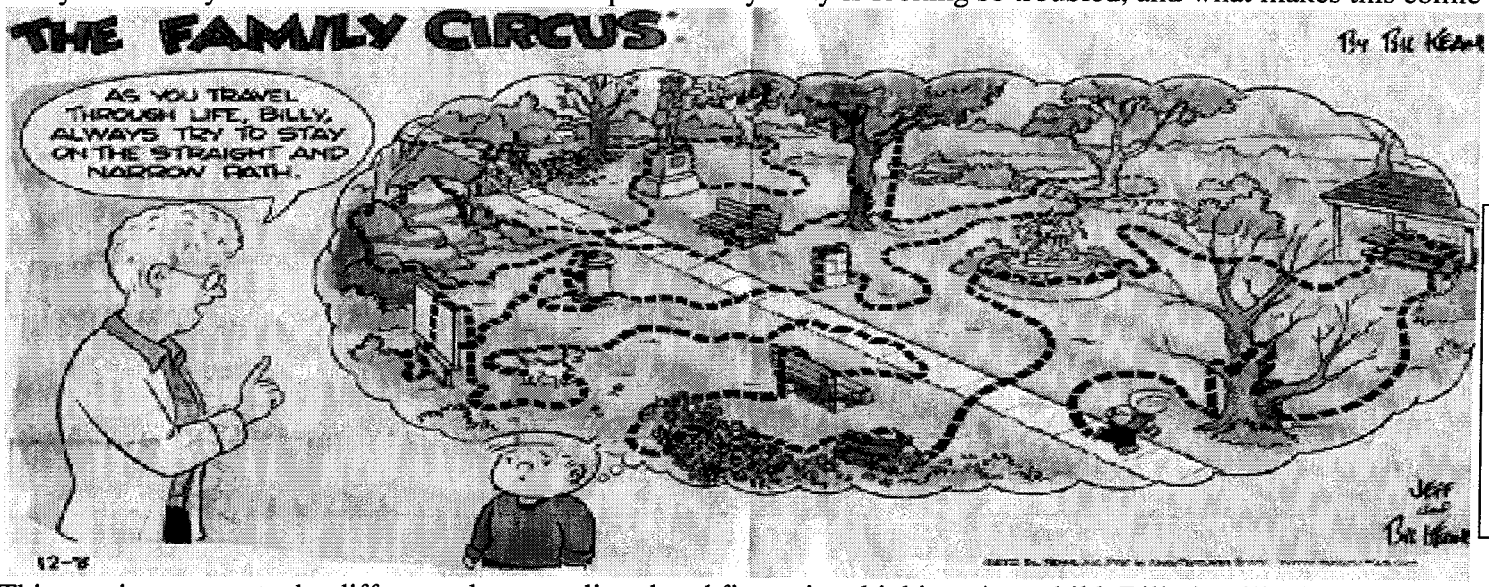
Which habit of mind

will you cultivate this week?

Student Handout D

Literal vs. Figurative Thinking

Study the Family Circus comic. Discuss with a partner why Billy is looking so troubled, and what makes this comic humorous.



By Bill Keane, Family Circus. Published December 8, 2002 Monterey Herald

This comic represents the difference between literal and figurative thinking. As a child, Billy is still thinking at the literal level. He interprets Grandma's advice to "stay on the straight and narrow path" literally. However, Grandma is using figurative language – specifically metaphor—to give Billy advice on how to live his life: to stay focused on his goal and live a moral life. Billy is troubled because he's comparing his "path" to her path literally, instead of figuratively, as she means it. We tend to find this kind of miscommunication between people humorous. Being an adolescent eans you no longer tend to take everything literally like children do; you're able to think figuratively, too, like adults. Next step: Think about the metaphors of "traveling" through life, and life as a path. Can you develop these further?

Student Handout E

Concrete vs. Abstract Thinking

Here's some more mental food for thought (another metaphor!): Isaac Newton was able to apply the concrete action of an apple falling to the ground, to the abstract theory of gravity. Archimedes, an important Greek scientist was able to connect the concrete action of water spilling over the edge of his bathtub to the abstract principal of displacement. (Ask your science teacher.)

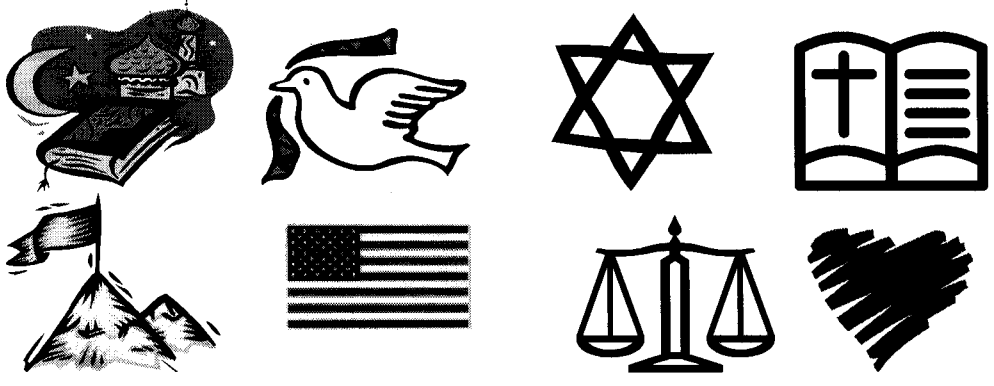
One of the things that mark the difference between a child and an adolescent is the ability to think abstractly. Here are 2 examples of this difference in your own growing ability to think this way:

1. Imagine that you poured some water into a short, fat glass and then poured the same amount of water into a tall skinny glass. A child might tell you the second glass contains more water because the level is higher. But *you* would recognize that the amount of water is the same.
2. A child might look up at the moon and think the moon is the same size as a baseball since that's how it looks. You, however, can factor in the effect of distance on size (an abstract concept) and understand the fact that although it may look as big as a baseball, it really is many, many times larger.

This ability to think abstractly and creatively is what all great inventors had to be able to do. Now that you're an adolescent, your brain is learning to think this way too.

Symbolic Representations of Concepts

Sometimes to help us make the leap from concrete to abstract thinking, it helps to use symbols. You only have to look at TV commercials to understand that visual symbols are extremely powerful for human beings. When I say "Nike," what image pops into your head? The Nike swoosh, right? How does the simple yin and yang symbol represent such a complex idea? Symbols are used in powerful ways in various religions. Which of the symbols below would you associate with the Christian church? The Jewish faith? With Muslims? What abstract concepts do the other symbols represent?



Challenge project: Check out a dollar bill and research how the Founders of the U.S. used symbols to express what they felt were important values.

Student Handout F

Metaphorical Thinking

Question: What is like a locomotive, an iceberg, a, computer, holograph, and garbage dump?

Answer: *The Mind*

In their efforts to understand how the mind works, people have compared the mind to each of these objects above.

The power of a metaphor lies in its capacity to describe and "see" the subject from different angles. Creative thinkers search for useful metaphors. They ask, "What can I compare this problem/phenomenon/situation/relationship to?

If, as Jules Combarie says, *"Music is the art of thinking with sounds,"* then what could we say about sculpture?

When you have a problem, ask yourself, "What's this like?" Then explore the similarities and differences between the metaphor and the problem.

Try it. Develop extended metaphors from some of the following pairs.

- How is life like the 4 seasons? How is life like a highway?
- How is (romantic) love like a rose? Is hate more like fire or like ice?
- Now choose your own pairs to develop.
- My little brother is like a puppy / mosquito
- A teacher is like a parent / coach / policeman
- A teenager is like a wild mustang / a 3-toed sloth

Notice the choices you make imply your value judgments about the topic. Also, you need to know background information on both to make a meaningful comparison. If you don't know much about 3-toed sloth or mustangs, you'll want to choose a different metaphor for teenager.

Now make up your own extended metaphors. List at least 2:

1 _____

2 _____

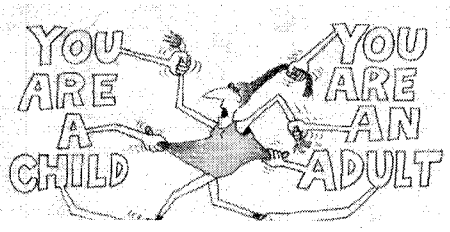
Now that you have learned about all these types of thinking and specifically about metaphorical thinking, you are ready to tackle the guiding metaphor for our Social Studies Unit on European history: **How is Europe of 450-1600 C.E. a metaphor for the "coming of age" of a teenager in the 21st century?**

Technology challenge: Go to Microsoft's online clipart gallery at: http://dgl.microsoft.com/?CAG=1 and do a search for "metaphor" There you'll find 84 different visual metaphors (some are even animated!) Study a few and see if you can grasp their meaning. Many of them require an understanding of old-fashioned idioms, so don't be surprised if you aren't able to make a connection with all of them.

Student Handout G

Stages of Human Development >>Zooming in on "Coming of Age"

In our studies on metacognition, we've discussed the mental changes that come with growing up. For example, the ability to think abstractly doesn't kick in until you reach adolescence. But these mental changes are just one kind of change that young people experience. Perhaps you are learning about these changes in your health class. This information is very important and useful not only for understanding our European History unit, but also to give you a better understanding of what the heck is goin' on inside you. So here is a simplified tour of what adolescence is all about.



Graphic courtesy of Guy LeFrancois

What do we mean by "Coming of Age"? Coming of Age is a term often used in literature and by cultural anthropologists to describe the growing up that children do as they mature into adults. It is that challenging time period of adolescence when young people are not quite children anymore, but not yet adults, either.

Some cultures mark the change from child to adult with a special ceremony. The Jews celebrate a bar or bat mitzvah; Mexican girls celebrate quincaneras. In certain tribal communities, the ceremony day marks the official end of childhood and the formal beginning of adulthood. However, in many cultures, coming of age is considered a process that takes several years with no real clear beginning or end. Primarily, it is marked by taking on increasing amounts of responsibility until the child is ready to take on the full responsibilities of being an adult.

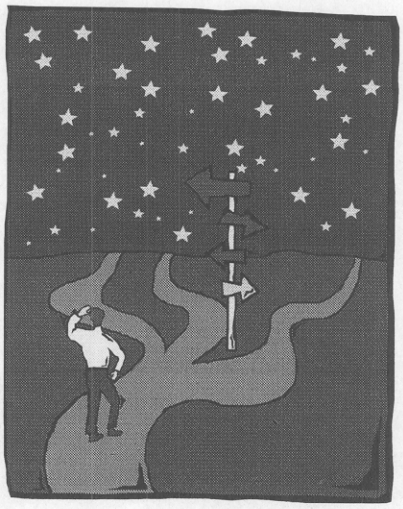
Because this is obviously a very important process, many psychologists have studied it and developed theories to explain it. Several theories are based on the idea that people go through various stages as they grow up. Each stage has a conflict or task to be faced, and how well a person solves the conflict determines how competent they feel as they go on to the next stage, and ultimately, how successful they are in life...

When studying these different theories, certain themes emerge. People at all ages and stages and throughout history must face these four issues in their own lives:

1. Knowledge-Who's got it, how do you get it, and who decides what is worth knowing?
2. Power –Who's got it, and by what right or authority?
3. Morality – Knowing right from wrong. How is this determined and learned?
4. Identity – Who am I? Why am I? How do I find out?

Here is your assignment: Interview three different people over 18 years old. Show them this worksheet, and ask them to respond to one or more of the questions above. Give them the choice to zoom in or to zoom out. When you are done with your interviews, write a short essay about what you learned about these issues. Be sure to include your *own* opinions about these questions.

Due date: _____



Student Handout H

Reflections Moments Booklet Assignment

In your ~ 15 page "Reflections Booklet," which you create yourself, you are to respond to any 7 of the 10 prompts listed below in 2 ways:

- In writing, (minimum 5 sentences) on the right hand side of your open booklet. It may be either handwritten or typed. If handwritten, alternate sheets of computer paper with sheets of binder paper.
- Through an artistic representation on the left hand side. This may be a free-hand drawing, a collage, comic strip, or computer designed graphics—your choice.

Some of these prompts are zoom in, some are zoom out. This gives you a choice to write about yourself or about someone else's perspective. You may write in the first person (I remember a time when...), or your may write in the 3rd person (She or they remembered a time...) You may write about yourself, a person you know, an historical figure, or a character in a book. For each entry, you will be assessed on a 3-point scale (E, S, U) evaluating your effort and the quality of your entries. Since you have 4 weeks to complete this, I suggest you do 2 a week. Final due date: _____

10 Reflection Moments

Topic	Write about:	Examples. Pick one, or pick your own.
1. Rituals and Traditions	Any family (or church) rituals or traditions that give you comfort	Getting tucked into bed as a kid, holiday traditions, and Sunday morning breakfasts. Zoom out: 4th of July bbq + fireworks
2. Sense of Awe, Sense of the Sacred	A time when you felt a sense of awe, of something "bigger than you."	A religious service; a sunset; swimming w/ dolphins, an act of courage.
3. When bad things happen to good people; loss of something loved	A time you felt confused about why something happened, or when you lost something dear. Why do some die & others live?	Zoom in: The loss of a person or a pet that was important to you, or Zoom out: 9/11/2002 Being an orphan w/ AIDS in Africa.
4. Existential question #2	What happens to us after we die? (Question #1 is, "Why are we here?")	Zoom in: what will happen to you after you die? or Zoom out: What do other people believe will happen to them?
5. Powerlessness	Realizing there was nothing you could do to change something.	Could be similar to #3; Being grounded; making a mistake that can't be undone; Wanting something you can't have.

6. Questioning authority	The first time you realized a grownup could be wrong or unfair.	Being punished when innocent; teacher makes mistake on test. Zoom out: disagreeing with political leaders; other countries dissing U.S.
7. Scandalous	How we feel when big people in gov't, business, or the church break the law.	Just read the newspapers. The Catholic church, Enron, Martha Stewart, Clinton-Lewinsky-- have all shocked the public.
8. New Knowledge	Learning something new that really changed the way you thought about it.	Finding out there's no Santa; Learning how to read for the 1st time; the power of metaphor Fast forward: Meeting aliens!
9. Empowerment of Technology	How technology has changed our understanding of life in the 21st century	Zoom out: Cloning; transplants with animal parts, & other medical advances; test tube babies. Fast Forward: cryogenics, designing your own baby boy or girl; living to 150.
10. Exploration	Exploring remaining frontiers	Zoom out/ fast forward: Exploring the mind, the ocean, and outer space.

Disequilibration Script #1

Viking Invasion!

Arrange for 4 or 5 trustworthy but burly 8th graders to burst into your classroom at a prearranged moment and proceed to "vandalize and pillage" you're the room in a 15-second timeframe, while shouting battle cries such as "Viking Power!" Add to the racket yourself by crying, "Stop, thieves, ruffians!" Have them "steal" several student backpacks or materials, and dramatically knock a stack of newspapers to the ground while hurriedly exiting. (They will of course promptly return the stolen goods). During debriefing, explain to the students that after the fall of the Roman Empire, citizens were regularly subjected to these truly terrifying Viking invasions. It was their sense of helplessness and need for protection from this wanton abuse of their person and property that led to the feudalism. (This segment leads nicely into a simulation / role play of the exchange of loyalty between a monarch and his lords, and the lords and their knights and servants in exchange for protection...A good resource for this is Teacher Curriculum Institute, see references.) Note: it might be good to give a heads up to any students that are extremely shy or sensitive to noise prior to the "invasion." Lots of advanced planning can insure your invasion goes smoothly.

Disequilibration Script #2

"Aliens have landed!"

Arrange with someone with authority and credibility at your school site to announce to your class in a rushed, but somber tone that a confirmed report has just come through that an extraterrestrial species has landed at the White House and is currently trying to communicate with the President. Say it is not clear yet whether they are friendly or hostile, but as updates are received, they will be passed on. Have them stress (in such a way as to make them feel panicky) that students are NOT to panic, and then the announcer rushes off. Although 7th graders tend to be more skeptical than gullible, you can still achieve a great deal of consternation if your own response to the announcement ranges from skepticism to dawning acceptance to frightened response. The students will be studying your face for clues on how to respond themselves. It also helps if the announcer is a really good liar or actor. Particularly effective is the use of the All-call system, but only into your classroom, on a 2-way exchange. There's always a feeling of "eye in the sky" when the class is addressed by a disembodied voice from "above." After sustaining their credulity for as long as you can (2 minutes would be great), and 'fessing up to the hoax, ask students to reflect (singly, in pairs, or whole group) on how they really would feel if/when they found out we really aren't alone in this universe. Would they be excited, nervous, terrified? Ask how they would feel if the aliens looked significantly different from us. Point out that in the old Testament (subscribed to by Jews, Christians, and Muslims), the scripture says that humans were created in God's image.

Ask them to think about what that might mean to an adherent if aliens looked "inhuman?" Lastly, ask students to raise their hand if they felt, even if for just a moment, shocked, scared, or totally disbelieving during the announcement. Advise students that Europeans experienced a similar range of emotions when astronomers like Copernicus announced that the earth was not the center of the universe after all. Many people refused to believe him at all, and the Catholic Church punished scientists whose theories ran counter to its doctrine. These discoveries forced Europeans to question their old assumptions about their place in the universe, and to some extent, their relationship to their God. This was an extremely powerful "disequlibration" moment for Europeans at this time, which ultimately led to many changes in their "Weltanschauung," a German word meaning "A comprehensive conception or apprehension of the world esp. from a specific standpoint." (Webster's Seventh, 1971). Warn students you will be challenging their "Weltanschauung" regularly in the future.

Disequilibration Script #3

"Ashes, ashes, we all fall down"

This 3rd scenario, (from "Ring around the Rosie" about death by plague) is designed to impress upon students the sobering reality of an epidemic. However, in light of the impending Iraqi-US conflict and the very real threat of chemical and germ warfare (as I write this, on Dec 2002), this scenario may in fact be *too* "real." Death and dying is an important domain for spiritual inquiry, but I'll allow the teacher to judge for appropriateness in context with current events as they unfold.

The process: put pieces of paper or wooden lollipop sticks in a container or hat. Have 1/3 of them marked in a special way, such as a red dot, while the other 2/3 are unmarked. Have each student draw a stick from the container, but without looking. When all have been served, including any instructional aides and yourself (optional) in the room, explain that a red dot on their stick signifies they have been exposed to a deadly virus (like bubonic plague, but instantaneously effective) Have everyone look at their stick. Anyone with a red dot (including you) is to slump over "dead." Wait for a minute or two (this may seem like an eternity, pardon the pun), while the "survivors" discuss their survivor status. When they start to bury you, you know it is time to terminate the simulation. Ask students to reflect about how it felt to experience the luck (or not) of the draw. Ask survivors if 1/3 of the class seemed like a significant part of the population. Point out to students that during the Bubonic Plague, a full 1/3 of the population was randomly wiped out. Read from primary source documents of the effect of this human loss. What would

be the hardest part of being a survivor during this time? Extension option: ask students to point out similar "plagues" in modern times, and have them reflect on how humans struggle to cope with random, widescale loss, e.g. the sinking of the Titanic or a massive earthquake. This is also a powerful opportunity to discuss human agency in plagues, e.g. the intentional small pox infection of the native Americans, the Holocaust, Hiroshima and Nagasaki, the AIDs epidemic (particularly in Africa, where the number of orphans rises daily), during 9/11/2002, and possibly in future wars using chemical warfare. Point out that many Europeans wrongly thought that the Jews were to blame for the plague. Their ignorance about how the disease was spread primed them for fear, prejudice, and blaming of others. Divine agency may also be discussed, e.g. the flooding of the world in Noah's day, and the plagues unleashed in Egypt in order to liberate the Jews. Shortly after 9/11, many fundamentalist Christian leaders proclaimed that 9/11 was God's punishment for America's homosexual-tolerating, low-morals culture (Zakaria, 2002) Can they point out other examples throughout the history of religion where humans have attributed catastrophic acts as god's punishment and have sought to appease their god(s) by offering sacrifices? It is important to allow for silent moments throughout this discussion to give students time to reflect and process this most serious of subjects.

Another potential gateway to spiritual inquiry generated by this disequilibration event is to invite students to compare different human theories (neatly expressed as metaphors) about how it is decided when we are going to die: Is it "luck of the draw," a matter of your "number coming up," or "God calling you home?" Tell students that philosophers

through the ages have debated the ramifications of each person's "date with death." Several time travel movies deal with this topic. Would they live differently if they knew when they were going to die? Lastly, discuss with the class how modern medical technology has dramatically changed and will change the way we live and die in the future.

Student Handout I

Bridging the Personal to the Historical: Reflection Moments Matrix

Each of these Reflection moments similarly occurred to the people living in Europe during our designated timeframe, (indeed, to people throughout time).

In groups of 4, review your notes and texts, and together identify the Europeans' responses to these 10 Reflection Moments. Fill in the matrix below to connect these two timeframes to the same human experience. Since there is no one right answer, each group will present one or two of their connections to the rest of the class so we can compare/contrast responses.

Reflection Moment	My response	The European's response
1 Rituals and Traditions		
2 Sense of Awe, Sense of the Sacred		
3 When bad things happen to good people; loss		
4 Existential question #1		
5 Powerlessness		
6 Questioning authority		

7 Scandalous		
8 New Knowledge		
9 Empowerment of Technology		
10 Exploration		

Student Handout J

Culminating Project and Final Essay Exam

Now that you have presented these two timeframes side by side, are you able to answer the power question, *"How is Europe of 450-1600 C.E. a metaphor for the "coming of age" of a teenager in the 21st century and vice versa?*

For your culminating project, you may work alone, or with a partner. Pick any 1 of the prompts above and present your response to the class twice: First, as an historical response (as if you were a European ~500 years ago. Secondly, a contemporary response, as an adolescent in the 21st century. Following your presentation, you will analyze for the class how the reaction of people in history was similar or different to your own.

Here's an example: you decide to represent #3, Loss. For your contemporary response, you discussed how you felt on 9/11/2001, watching innocent people die, and not understanding why, nor who could do such a thing. For your historical response, you discussed how the Europeans must have felt during the plague when 1 out of every 3 people died, but they didn't know what caused it. These are different historical events, but they both have similar human responses to them. How will you choose to represent these 2 different responses to the class in a way that is respectful of what happened to them, and that helps us see the connections between them?

Presentation Options

Here are some of your options for presenting. If you have a different idea, get it Okayed by me before you proceed. Note: although we like to use humor daily in the classroom, applying humor to some of these responses would not be appropriate. If you're not sure where the line is, let's talk together. Note: your historical presentation will be greatly strengthened if you can draw from primary source documents.

- A "quilt" of the written and artistic representation you originally drew in your Reflections Booklet, plus a 2nd set of reflections, showing the historical experience.
- Poster or 3-D art design illustrating the 2 responses.
- Skit dramatizing your responses (it is up to you to organize other actors, props, etc. on a timely basis.)
- A news broadcast, "Live from London…"
- Home movie you filmed for both responses.
- Multimedia presentation (e.g. PowerPoint)
- Sculpture
- Musical response – may be music you perform, create, or mix yourself in response to the prompt.
- Dance – a dance that expresses your responses.
- Storytelling, as told by someone who was "there."

After your performance or presentation, you'll say a few words explaining why you chose that prompt and that particular medium to present it in. Tell us how the contemporary response and the historical response were similar or different. You may also choose to answer a few questions from the audience about either your product or your process. You will be assessed by the time, effort, and thoughtfulness you put into your presentation.

Due by: _____ Total possible points: _____

Final Essay Exam

You will write an essay response answering this prompt: *"How is Europe of 450-1600 C.E. a metaphor for the "coming of age" of a teenager in the 21st century?"* Include no less than 3 different points of comparison to support your essay. Use this sheet to generate a mind map or outline in preparation for writing the essay.

Date due: _____ Total possible points: _____

Part II

Inviting Soul into the Public School Classroom

Thesis Chapters

Chapter I: Mind, Heart, Soul and Body of the Thesis

"That which is Essential is invisible to the eye.
It is only with the heart that one can see rightly."
~from Antoine de Saint Exupery's The Little Prince

The preceding curriculum unit, "A Metaphorical Exploration of European History ~450-1600 C.E. and Coming of Age in the 21st Century," was designed to show educators what "spiritual pedagogy" can look like in the public classroom. This chapter will describe and explain the purpose and significance of spiritual pedagogy.

The "Mind" of the Thesis: Asking Essential Questions

When contemporary teachers design their curriculum units and instructional delivery, they focus on the identification and development of the "Big Idea," or the "Essential Question" of the content to guide them. They ask, "What are the most important ideas my students need to learn by the end of this unit? And, then, "How do I structure the unit to achieve this goal?" Grant Wiggins and Jay McTighe in their book Understanding by Design (1998) best articulate this process of identifying the end goal, determining how to assess for understanding, and then designing the curriculum "backwards" from there. This approach has greatly improved the quality of curriculum instruction in recent years by properly focusing on those "essential questions." These questions or "linchpin ideas" represent what Wiggins and McTighe define as a "big idea having enduring value beyond the classroom" (page 10).

Teachers can and do tackle important social action issues such as classism, racism, and sexism in their classrooms. This kind of social pedagogy indisputably has enduring

value. Yet while many teachers have courageously tackled these social issues, *spiritual* issues, such as the ultimate Essential Questions of "Is there a God? What happens to us after we die? What is our purpose here on earth?" are often seen as taboo subjects in the public school classroom. Teachers, citing the separation of church and state, as well as the hypersensitive nature of some parents quick to complain of any curriculum they deem threatens the family value system, studiously skirt such potentially controversial discussions.

What a shame.

But why should teachers encourage students to ponder the ultimate essential questions in the classroom? Is the public school classroom even the place for this kind of inquiry? *Absolutely.*

Classrooms can and should be a place where students are invited to examine these age-old questions, in a way that is empowering and respectful, and which does not threaten the students' family beliefs and values.

> *"Education should be a source of nurturance for the spirit as well as a means of reaching understanding."*
> ~Linda Darling-Hammond (1997)

Educators should guide young people into studying the multiple ways humans have sought to answer these questions of life and death throughout history. By framing the historical, cultural, and social context of this inquiry, teachers give their students vital tools with which to ponder such issues. When teachers shy away from these essential questions, students are denied a most powerful vehicle of inquiry into their own humanity. By failing to extend the invitation to students to explore

what Parker Palmer (1998) calls the "inner landscape," we lose the opportunity to explore our human connections to each other. I would argue that forging strong connections to each other is the best offensive weapon against all the "-isms" that plague our society. Ultimately, then, spiritual pedagogy is the path to radically transformative education.

A word of warning however: as stated in the teacher's guide above, undertaking this kind of "spiritual" curriculum is not to be taken lightly. It has several risks, as most high-yield enterprises do. Before incorporating this type of approach, teachers must establish safe, nurturing classroom environments where students' contributions are valued, and they must establish and maintain regular, clear communications with both parents and students about what is being taught and why.

So just what does spiritual pedagogy in action look like in the public school classroom? Through my research and reflection, I came to realize that teaching students *about* religion was only the first step. Teachers begin by inviting students to see how other people around the world and through time have sought to answer the same universal questions; to help students see that although the answers might be different, the basic questions are the same. That's what drives our basic humanity, and that is the foundation upon which we can build tolerance, respect, and affirmation for each other.

> "Teachers never need to say, '***I*** think,' but they can say, 'Biographically and historically, here are some of the things people have said about religion.'"
> ~Nel Noddings (Halford, 1998/99)

As powerful as this is, however, it still isn't enough. The vital other step is to also invite students to ask themselves those same questions, and have them ponder and reflect upon the answers. The teacher's role—and what a vital role! -- is limited to asking the questions, and guiding students to accurate, respectful information about how other people and cultures have gone about answering those questions. But *it is not in the aegis of the classroom to provide the answers, only to provide the forum so that the questions may be asked.* This is a key distinction useful for guiding the educator on appropriately teaching about religious inquiry and other spiritual issues, versus teaching religion in a proselytizing manner.

> "The great philosophers felt that meaning was in the experience of the question and not in the discovery of the answer."
> ~Bill Moyers (1990)

Teachers cannot provide students the answers to Essential questions. That task belongs to the students themselves, as guided by their families, religious leaders and cultural heritage. However, while there are many entities that clamor to have the answers, many of our students have never been able to articulate what the questions are and need guidance for this must crucial of task. At the risk of being intrusive, I invite you, the reader, to stop and reflect for a moment on your own life, and specifically your

> "Questioning makes one open, makes one sensitive, makes one humble. We don't suffer from our questions, we suffer from our answers. Most of the mischief in the world comes from people with answers, not from people with questions."
> ~Jacob Needleman (Moyers 1990)

own coming of age passage. Can you remember anyone engaging you in an inquiry into these ageless questions—who didn't already claim to have the answers to go with them? Perhaps a friend, during some camping trip, while you gazed up at the stars? Perhaps an older sibling, wondering aloud? What about a public school teacher? Can you remember any of your teachers asking you questions that would lead you to deep spiritual reflection? I certainly can't. And I can't help but wonder what it would have been like to have been invited down that path during my adolescence. I feel a sense of loss.

The "Heart" of the Thesis: Asking the Core Essential Question

Through this process of taking spiritual inquiry to the next plane, the purpose of my action thesis developed several layers. It expanded from, "How can teachers teach about religion in the classroom in a meaningful way?" to "How can teachers teach about religion in the classroom in a way that empowers students to grapple with the Essential Questions on a personal level? To an even broader, "How can classrooms become places where teachers and students can explore and develop spiritually?"

The "Soul" of the Thesis: Curriculum Model of Spiritual Pedagogy

My action thesis project is a curriculum unit designed to model exactly that dynamic for teachers. It reveals how "gateways to the soul" can be constructed and implemented within a standards-driven content curriculum upon a sound pedagogical/theoretical foundation. This keeps the admittedly broad query sufficiently focused and grounded in practical application. The unit itself is specifically designed for 7th grade Social Studies, studying European history from ~450 C.E. to 1600 C.E., spanning the Medieval Ages,

through the Renaissance, the Reformation, and the Scientific Revolution, and finishing with the Age of Exploration. By using the metaphor of adolescence, students analyze similarities between their own "coming of age" and this tumultuous, fascinating period in history to make human connections across time and space. Students will be guided through "spiritual reflection" to arrive at this metaphorical analysis as they study the historical effects of sweeping social change wrought by epidemic and other challenges to the existing order; the increase of literacy and its concomitant questioning of authority; the rise of technology (e.g. the telescope, the Gutenberg press), and the exploring of uncharted territory. By analyzing these forces at work, students will see how the people of this historical era were forced to question their place in the universe literally and figuratively, similar to how a teenager living in the post 9/11 world of the AIDS and SARS epidemics, religious revolutions, the Internet, and NASA space exploration must question his or her own place. The Europeans grappled with those essential questions in the most fundamental of ways, and not coincidentally, that period of questioning and crises led to a time of tremendous creativity and human expression. Because this historical era is so exceptionally rich in the curricular "gateways to the soul" that show spiritual pedagogy in action, it gives teachers a wealth of examples to draw from. Using this curriculum model as a springboard, teachers will be able to appropriate for themselves the many strategies for inviting soul, in a multitude of content areas.

The "Body" of the Thesis Problem: Curriculum Model Structure

Specific overview: by using the metaphor of adolescence, students analyze similarities between their own "coming of age" and the tumultuous, fascinating period in European history. Students are explicitly guided through metacognition and metaphorical thinking in order to make connections between themselves as young adolescents in the 21st century, and Europeans living 500+ years ago. (A detailed explanation for each component is provided in the unit itself, which precedes this chapter.)

General overview: this curriculum unit begins by laying a foundation to prepare students for spiritual inquiry. It is then comprised of two separate, but parallel strands, which are ultimately "bridged" through the use of metaphor. Each component serves as a stepping-stone in this richly rewarding path of inquiry, leading the student through spiritual reflection to arrive at a metaphorical analysis that enables them to make multiple connections between all humans.

Background and Context for Development of the Unit

Teachers today feel more and more the rising tides of standardized testing and the pressure to show results, often at the expense of real learning. How then, can teachers navigate these raging political currents and cast out for more "soul" in the classroom, in what feels like, to many educators, a soulless environment? For background, it may be useful to relate a part of my own "spiritual" journey to this point in my professional career as an educator.

Primarily a language arts teacher (with a history supplement), I had always invited personal reflection into my classroom through my students writing projects. Observing this, a colleague recommended Rachael Kessler's book, The Soul of Education Helping Students Find Connection, Compassion, and Character at School (2000). Reading that book gave me a sense of recognition. I recognized that what Kessler was doing was what I myself had been hungry to do, but never realized that there was a name for it, much less a book about it. It empowered me to pursue this topic.

I had an increased sense of urgency when I was assigned to teach 6th grade social studies last year. The History-Social Science Framework for California Schools (California Department of Education 2001) requires 6th graders to learn about the "geographic, political, economic, religious, and social structures" of Mesopotamia, Egypt, the Ancient Hebrews, Greece, India, China, and Rome (pages 82-85). This was to include a study of the origins and significance of Judaism, Confucianism, Taoism, Buddhism, Greek & Roman mythology, and Christianity. Seventh graders are to study the Islamic, African, Asian, European, and Central/South American civilizations.

Although I considered all this to be a fascinating field of study, I was quite intimidated by what I saw would be the inevitable "tightrope walking" of teaching *about* religion in my classroom, without being perceived as actually teaching religion. My goal was to create a learning environment for my students wherein major religions of the world were researched and examined in a respectful, academic atmosphere for common threads and unique differences. By constructing this knowledge with my students, it was

my hope that ignorance, prejudice, and discrimination would give way to tolerance, understanding, and acceptance. I thought this was dramatically important in the wake of September 11, 2001. Most of my students are predominantly white, middle class kids—in other words, members of the dominant culture who have very little exposure and understanding of how marginalized people (e.g. Muslims) in our country struggle daily against repression, both subtle and overt.

My students' ethnocentrism (a term I use here to imply mainstream culture, religion, and values) has rarely, if ever, been challenged in the education they've received so far in our school district. Furthermore, this ethnocentrism appears to be reinforced in the California Social Studies framework for grade six which devotes 8 bulleted topics to be covered in the study on Judaism and Christianity, while the remaining 5 religions are covered in five bulleted topics. My district's state-adopted social studies textbook dedicates 12 columns of text and graphics for Jesus and his teachings, while Taoism merits 2 sentences. I felt a moral responsibility to provide my students a more balanced offering of perspectives. The question was *how?*

Fortuitously, I was enrolled in CSUMB's Multicultural Curriculum course (MAE 637), directed by Dr. Christine Sleeter, in the fall of 2001. The horror of September 11 was just unfolding, and along with it we witnessed the prejudice and intolerance that manifested itself between religions as a result of those tensions. For my multicultural curriculum unit project for the class, I undertook to apply multicultural education theory to the teaching of world religions through the 6th grade Social Studies curriculum, as a

way of attempting to bridge the widening schism, and to try to fill an apparent gap in the multicultural approach. As Warren Nord and Charles Haynes noted in their book, Taking Religion Seriously Across the Curriculum (1998) "...it is striking that most proposals for multicultural education virtually ignore religion" (page 86). Because Dr. Sleeter agreed that the topic was a timely and vital one, particularly in the wake of 9/11, she invited me to submit a unit for possible consideration in an upcoming 3rd edition of her text, Turning on Learning Five Approaches for Multicultural Teaching Plans for Race, Class, Gender, and Disability (Grant & Sleeter, 2003)

Using the framework provided by Dr. Sleeter's Multicultural Curriculum Design class, I researched and developed the context, resources, and curriculum for a study of world religions. I originally felt that I was in uncharted territory, but as I discovered a wealth of resources in local libraries and bookstores, I realized the elements were already there. I just needed to structure them to deliver meaningful instruction. Unfortunately, I was to be the classic case of a little bit of knowledge being a dangerous thing. As part of the consideration process for the textbook, my curriculum unit was submitted to a reviewer specializing in religious studies. It came back to me dripping in red ink. It was a valuable, sobering experience to understand that this domain is so critical, and so sensitive, that charging off to invoke "soul" even with the very best of intentions, could trigger unexpected flashpoints. No wonder educators have traditionally been loath to tackle it.

Nevertheless, I found that when I took the risk to do this, my classroom became truly alive, and connections were made between us in that room that I am certain would never have been forged otherwise. I realized that my true passion lay in this spiritual realm of "inviting soul into the classroom," and decided to pursue the topic it for my Master's thesis.

Theoretical Foundation for Development of the Unit

Others have paved the way for spiritual inquiry. My theoretical foundation has three components: multiculturalism, multiple intelligences, and holistic education. Each of these approaches is an integral piece of the whole, and is analyzed below.

The multicultural. approach to curriculum embraces cultural pluralism, which leads students to appreciate multiple perspectives or interpretations. At the same time, it emphasizes "full affirmation" of each child's [religious] orientation (Grant and Sleeter, 2003). While students are encouraged to question, neither they themselves, nor their belief systems are to be questioned / challenged. Mutual respect will always be a foundation of the classroom pedagogy. The teacher's overall operating premise must be that one human's search for the divine is as valid and meaningful as another's search, and that studying the multiple paths taken up the mountain of enlightenment in no way diminishes one's own chosen path.

While the spirit of multiculturalism drives my approach to my classroom as a whole, Howard Gardner's theory of Multiple Intelligences (MI) drives my approach to each individual student (Gardner 1993). MI theory states that there are seven (and possibly

more) specific types of intelligences: logical/mathematical, linguistic, spatial, kinesthetic, musical, interpersonal, and intrapersonal. Academics in public school classrooms tend to primarily foster the first two. A variety of extra-curricular offerings such as sports, band, choir, and clubs variously help foster development of spatial, kinesthetic, musical, and interpersonal skills. That leaves intrapersonal intelligence. This inner domain has traditionally been off limits, for reasons already discussed. But if public schools are truly committed to educating the whole child by fostering growth in each of the intelligences, we cannot ignore the intrapersonal dimension. The California Department of Education (Fenwick, Worrall, and Levin, 2001) encourages teachers to strengthen this intelligence through:

- Silent reflection methods
- Metacognitions techniques
- Thinking strategies
- Emotional processing
- "Know-thyself" procedures
- Practice of mindfulness
- Focusing/concentration skills
- Higher-order reasoning
- Complex guided imagery
- Centering practices

These strategies reveal the importance of intrapersonal intelligence for developing students who are life-long learners who can go beyond conventional rote and regurgitation and become meaningful contributors to our democratic society. It is critical that educators begin fostering all students' intrapersonal intelligences. My curriculum model provides explicit, scaffolded steps to draw students deeper into their intrapersonal intelligences through application of metacognition and habits of mind processes. I would argue that the skills required for enhancing self-knowledge and higher order thinking are

more profoundly critical for a student's lifelong success than any other. Gardner's theory gives us a means to identify and develop this fundamental intelligence.

My increased awareness of the multiple intelligences also helped me appreciate a connection I'd never noted previously: the vivid visual imagery, and sensuousness of religious expression. Many of my students are captivated by art and music in ways that other medium cannot begin to touch, and the immediate engagement they experience as a result is powerful indeed. Recognizing and appreciating (religious) visual symbolism is built into my unit. In addition, to further offer a multiple-modality approach, the culminating project of my unit offers students panoply of choices drawing from all of the intelligence domains. I will comment further on MI theory in Chapter 2's Literature Review.

My third theoretical perspective draws from holisitic education proponents and connects directly to what I believe is the purpose and function of the public school classroom in this new millennium. Ultimately, classrooms are microcosms of the larger society. Many decry the lack of "balance" in our American culture with its overemphasis on materialism and consumerism. As a result, our natural environment has paid a heavy price, and so has our sense of community. (See Bowling Alone: America's Declining Social Capital, Putnam, 1995). This imbalance is reflected in our classrooms today. Much has been written about the role of the school in contemporary society. Since the idea of a U.S. public school system was first conceived, there has been a raging debate from all quarters about what, exactly, its mandate is in preparing young people. Was the

school's leading priority to cultivate dutiful citizens who were adequately literate to take part in the democratic process? Was it meant to instill sufficient basic skills to assure industry of a trained workforce? Was it a socialization force to homogenize and acculturate the hodge-podge of immigrants who were thrown into the so-called melting pot? Was the classroom to be the training ground for the best and the brightest to arise and lead America to the technological and economic forefront of the world? Or was it meant to be a training ground for the kind of indiscriminate consumerism that our economy is founded on (see "A Recipe for Disaster" in the November 2002 issue of California Educator about the debate on fast food franchises in school cafeterias for a better understanding of the role of economics in the school system, Willis, 2002).

So what part or parts of the American student was to be subject to the public school's ministrations? Their brains, surely (although how much of their brains are exercised has been contested.) Their bodies, certainly, as evidenced by the President's Council on physical fitness, the enormous amount of money spent on athletic programs, and the many campaigns against drug use such as D.A.R.E., not to mention sex education programs incorporated into the public school curriculum. We can talk to students about sex, but what about the heart, spirit, and soul? No, No, and NO, many would argue. When it comes to these domains, the family (and their respective church) has sacrosanct exclusivity. I beg to differ.

Slowly, over the past few decades, a sea change has occurred in educators' attitudes about the rightful work of the classroom. The vanguard of this movement was the

multiculturalists who sought to turn classrooms into places that honored all people, cultures, and ideologies. Many teachers see themselves as workers for social justice, and their students all potential agents for change. Publications like Rethinking Schools, and the resource Teaching for Change (www.teachingforchange.org) do important work in this area. Other educators have responded to the sense of disconnectedness they witness in their students' sense of family and community, and have begun incorporating service-learning projects to bridge the gap. Perhaps even more urgently since 9/11/2001 and the Mid-east crisis, many teachers see a polarization occurring between people Muslims, Christians, and Jews and have sought to bring healing to this rift.

Education in the public schools must be focused on the whole child, and not just compartmentalized components. To teach a child's mind, without reaching his/her soul is to miss the point. It is like serving a child food from only one food group: no matter how "healthy" it is, the lack of a balanced diet will result in a malnourished child who cannot reach his/her full potential. It is only when public schools incorporate this kind of holistic approach will we foster young people who can temper compassion with their logic, wisdom with their knowledge, and purpose with their skills.

What exactly is meant by Soul? Spirit? Heart? How does one define "spiritual" and "religious"? An Internet search for any one of these terms will pull up thousands of references. In my Literature Review, I will more deeply analyze the application of these terms as it relates to my project. But generally, I use "soul" and "spirit" interchangeably to connote that aspect of humans that seeks deeper meaning and higher purpose. "Heart,"

although it has similar connotations, is, in my mind, more closely connected to human emotion. "Spiritual" is any expression of soul and/or spirit, whereas "religious" denotes a connection to an organized or institutional religion. The first is individual-oriented; the second implies an organized group belief system. However, it should be noted that oft-heard comments like, "I don't consider myself religious, but I do consider myself spiritual," reflect an important distinction between the two in the minds of many, meaning a person can be one without necessarily being the other.

The power of education lies in its ability to engage a student's whole being: mind, body, heart, and soul. Having read this introduction, the reader is hopefully now becoming convinced of the need to "invite soul" in the public school classroom for a truly meaningful, holistic education.

The next chapter, Chapter 2, reviews the professional literature on spiritual pedagogy, human development, and world history. Chapter 3 reviews the methodology for developing the curriculum, followed by a concluding chapter that discusses future planned action.

Chapter 2: Outer voices about the inner voice: Literature review

My review of the literature on spirituality in education, and my research on curriculum development for my unit took me on a far-ranging journey in several different domains. After clarifying different definitions in the literature on what is meant by *soul*, and *spiritual pedagogy*, I'll draw from a variety of mainstream literature on spiritual life in America, and then focus on religion and spirituality in education. Two educators, Rachel Kessler, and Parker Palmer have each written seminal books that explore these dimensions in depth, which I will reference regularly. Next I'll review the pedagogical theories that informed my approach, specifically adolescent development theories and curriculum design theories. The latter section will be further analyzed in 2 domains—instruction in higher order thinking and the actual social studies content area.

The reader can refer to *Figure 1: Organization of the Literature Review* for a visual reference of the categories and subsets identified for the purposes of this thesis.

Figure 1: Organization of the Literature Review

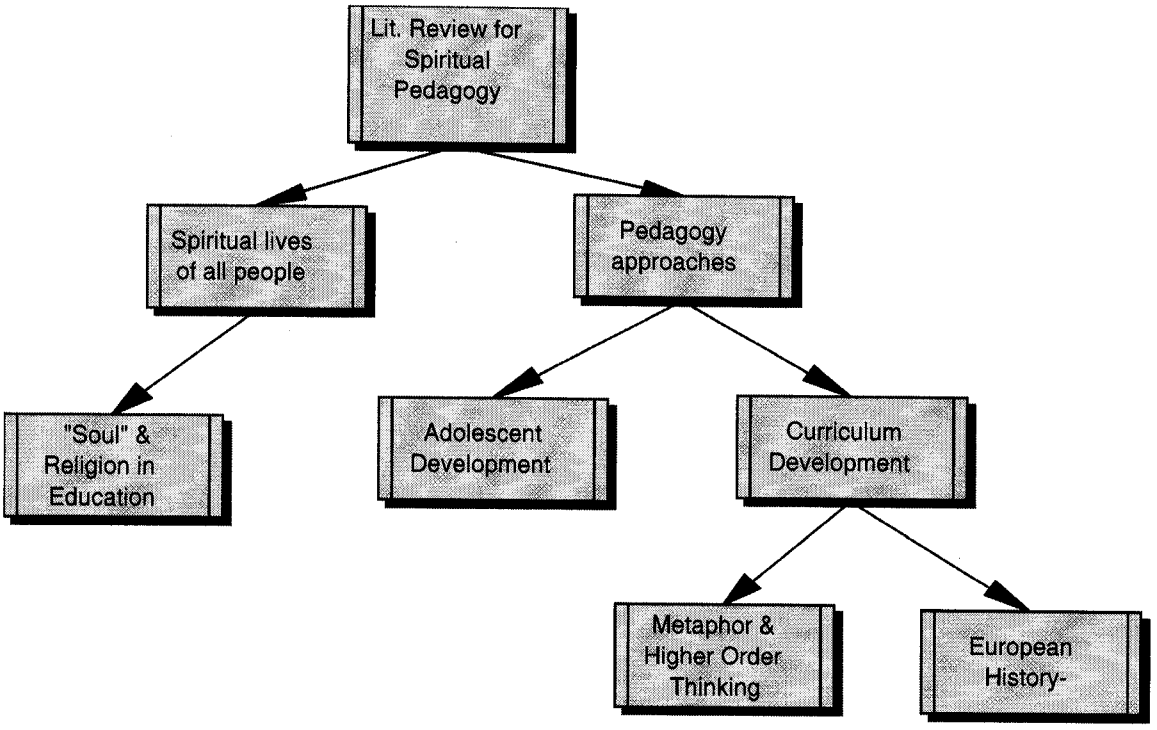


Figure 1 provides a visual reference for the reader of the two primary categories from which I drew for the literature review: spirituality, with its subset of religion in education, and pedagogy with its 2 subsets of human development theory and curriculum development. Curriculum development is further broken down into higher order thinking skills and European history content.

Our Spiritual Lives

Defining Terms

Just what do we mean when we talk about *soul*, and its siblings *spirit, psyche*, and *heart*? Merriam-Webster (1971) defines *soul* variously as "the immaterial essence of an individual life; the spiritual principle embodied in all rational and spiritual beings; man's moral and emotional nature; the quality that arouses emotion and sentiment; spiritual or moral force; Synonym: spirit. *Psyche* can represent either the soul or the mind. *Heart* is "the emotional or moral, as distinguished from the intellectual nature; one's innermost being." With such wide applications of these terms, it is easy to see how they can become a catchall for what we're not quite sure how to categorize.

As is often the case with complex concepts, it's easier to start by defining what it isn't. Soul/Spirit/Heart is not whatever derives *exclusively* from the other domains: physical, mental/intellectual, or emotional, but rather draws from each and is greater than the sum of its parts.

Parker Palmer (1998), in The Courage to Teach: Exploring the Inner Landscape of a Teacher's Life, invites teachers to explore their "inner landscapes" by a 3-fold path: intellectual, emotional, and spiritual, each of which requires the others for wholeness. "By 'spiritual,'" he writes, "I mean the diverse ways we answer the heart's longing to be connected with the largeness of life..." (page 5) and he defines heart "in the ancient sense, as the place where intellect and emotion and spirit and will converge in the human self." (page 11) Rachel Kessler (2000), in her The Soul of Education, Helping Students

Find Connection, Compassion, and Character at School, uses the word soul "to call for attention in schools to the inner life; to the depth dimension of human experience; to students' longings for something more than an ordinary, material, and fragmented existence." (Intro.,page x). Folásadé Oládélé states, "Spirit is at the heart of a meaningful education. Spirit if the spark of life that resides within every human being; it is the connection to the fabric of all life and to the source of all creation, and it is the essence of what it means to be a human being" (1998/99, page 62). All these definitions of soul are important in their own way, and will have to suffice. Now, what of *spiritual pedagogy*? This is a term which I use to refer to the art and science of teaching in which integrating soul into the curriculum is an integral part.

The Function of *Connection* in Spiritual Work

What does "integrating soul" look like? Critical to this discussion is the role of connection. Both Kessler and Palmer talk forcefully about connection. The very first of Kessler's eight "gateways to the soul" (more on this below) is the student's connections to the self, to another, to community, to lineage, to nature, and to a higher power. She writes: "Students who feel deeply connected don't need danger to feel fully alive. They don't need guns to feel powerful. They don't want to hurt others or themselves. Out of connection grow both compassion and passion—for people, for students' goals and dreams, for life itself" (2000, page 35).

Parker Palmer writes that one of the most difficult truths about teaching is that "what we teach will never "take" unless it connects with the inward, living core of our students'

lives..." (1998, page 31). Good teachers "are able to weave a complex web of connections among themselves, their subjects, and their students so that students can learn to weave a world for themselves" (page 11).

This focus on connectedness is explicitly integrated throughout my Metaphorical Exploration curriculum unit: We are connected to each other and to the people of the past by our shared reflection moments. Students are guided step by step to weave these connections for themselves and for each other. Providing the cataclysm for connection is what spiritual pedagogy is and does.

Finding Soul in America

It is no coincidence that the very First Amendment addresses issues of religious belief. U.S. citizens take their religious freedoms extremely seriously, dating all the way back to the pilgrims first escaping religious persecution, and the Founders who in their crafting of the constitution, safeguarded people's religious rights. Notably, the Founders themselves were not necessarily adherents of mainstream religion. Thomas Paine, Thomas Jefferson, and Benjamin Franklin all eschewed conventional Christianity, but each championed the right of all to worship as they chose. (See Norman Cousins' In God We Trust (1958), for an interesting historical perspective.)

Encountering God A Spiritual Journey from Bozeman to Banaras, by Diana L. Eck (1993) is a spiritual travelogue of one American's struggle to bridge the ecumenical gap between religions, specifically Catholic and Hindu. In one chapter, "The Meeting of East and West in America since the 1893 World's Parliament of Religions," she details the

uneasy relationship between these two worldviews. Raised a Catholic from Montana who went on to also embrace Hinduism in India, Eck is founder of the Ecumenical Movement which emphasizes the common ground between religions in an effort to overcome the differences. This book helped me appreciate the enormous challenges facing this movement, with entrenched adherents on both sides claiming spiritual superiority.

Bill Moyers' A World of Ideas II Public Opinions from Private Citizens (1990) is a collection of 28 interviews which Moyers conducted with accomplished novelists, physicists, historians, journalists, poets, and others designed to engage us in deep discussion about current issues facing America. Topics were wide-ranging, including racism, feminism, social class, and scientific ethics. References to spiritual issues confronting America surfaced throughout. I'll highlight four of the 28 interviews which specifically addressed spiritual concerns. Tu Wei-ming was born in China, but went on to work at Princeton and UC Berkeley as an historian and Confucian thinker. He states, "For years, people in the academic community were not interested in religious matters. They considered them private...Now in the last few years, the public demand and intellectual awareness outside of the ivory tower really provided an occasion for people to take religious matters seriously" (page 109).

Cornel West is a cultural critic whose academic work includes religious studies, Afro-American studies, liberation theology, architecture, and rap music. He challenges religion that operates in a cultural, political vacuum. He advocates a "combative spirituality,"

which "sustains persons in their humanity but also transcends solely the political. It embraces a political struggle, but it also deals with issues of death or dread, or despair or disappointment. These are the ultimate facts of existence and they're filtered through our social and political existence. Ultimately, all of us as individuals must confront these..." (page 105).

Steven Rockefeller, great-grandson of John D. Rockefeller is now professor of religion at Middlebury College in Vermont. His research focuses on American icons Walt Whitman, Ralph Waldo Emerson, and John Dewey. Commenting about the role of education in creating a society based on true democratic principles, Rockefeller states, "If we're going to have a free world, we have got to create schools and social organizations that develop in people the intellectual, the emotional, and the spiritual capacities to be independent moral beings" (page 167).

Jacob Needleman is a professor of philosophy and comparative religion at San Francisco State University who describes himself as one who writes for people like himself "who want to return to the basic questions: Who am I? Why am I on earth? How can I find meaning in my life?" (page 158). These kinds of questions, he says, can "really bring meaning to my life because it makes me inquire. It makes me try to understand. And when I do it with another person or two or three people together, when we begin to inquire, we already begin to have a new human relationship..." (page 165).

In response, Bill Moyers notes that this kind of inquiry is not valued in our contemporary society: "Philosophy bakes no bread. It builds no building. It makes no deposits."

"That's right," Needleman concurs, "All it does is open a human being to the most important things in life" (page 166).

A Matter of Chemistry

For a radically different perspective from that of the academician/philosophers referenced above, I turned to a new field of science called 'neurotheology." This new field explores the "biological basis of spirituality" and is the focus of Newsweek Magazine's May 7, 2001 issue entitled "God and the Brain How We're Wired for Spirituality." Sharon Begley, a journalist specializing in cutting edge discoveries in science, wrote the cover story. Just how "spiritual" are mainstream Americans? The article reports that, "In survey after survey since the 1960s, between 30 and 40 % of responders reported they have, at least once or twice, "felt very close to a powerful, spiritual force that seemed to lift you out of yourself." Furthermore, Gallup polls found that 53 % of American adults in the 1990s reported "a moment of sudden religious awakening or insight." Surprisingly, "reports of mystical experience increase with education, income and age (people in their 40s and 50s reported the highest incidence) (page 56).

Evidently, spiritual experience is not the exclusive domain of a saintly (or fringe) minority, but rather an experience shared by more than half U.S. adults. Neurologists like

Dr. James Austin are convinced that the brain creates all of our experiences – including spiritual and mystical epiphanies. The task of neurotheology is to identify the role that these chemical, neurological processes plays in the events we experience as spiritual, described as "a dissolving of the boundaries of self" (page 57). Despite still being in its infancy, neurotheology has revealed one particularly important fact: human spiritual experiences are "consistent across cultures, across time and across faiths," states psychologist David Wulff of Wheaton College in the article (page 53). Each and every one of us, it turns out, is "wired for spirituality," as illustrated by Figure 2, "This is your brain on God," reprinted with permission from Newsweek Magazine.

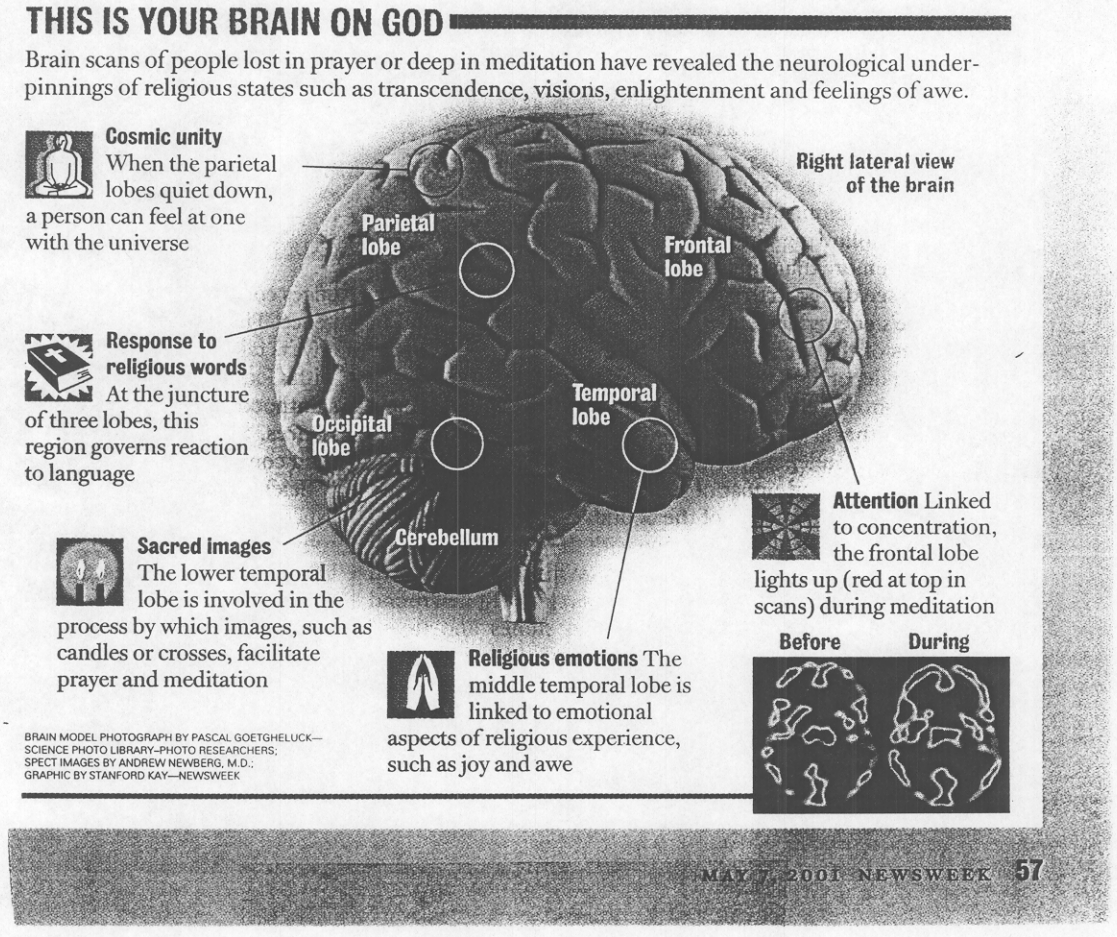


Figure 2: "This is Your Brain on God," courtesy of Newsweek Magazine

Although Kenneth Woodward's adjoining piece in the same Newsweek issue ("Faith is more than a Feeling") basically scoffs at the scientists' "reductionist" approach, I actually found this cover article inspiring: having uncovered so many of our commonalities, perhaps this research can serve as a source of unity and healing in a domain typically beset by differences and conflict.

So far, the focus of this review has been on adults' spiritual lives. Psychologist Robert Coles has spent 30 years researching and listening to children as they conduct their own search for meaning. In the introduction to his book The Spiritual Life of Children (1990), Coles tells us that Anna Freud suggested to him to go back through his earlier work to "look for what you might have missed back then" (page xiii). It turns out that what he had missed while interviewing children about racial discrimination, migration and poverty, was their spiritual life. I take this as a cautionary tale: even though we rightly concern ourselves with vital social justice issues affecting children, we miss too much that is essential when we ignore their spiritual lives. This book includes intense interviews and the artistic drawings of children who are Muslim, Jewish, Christian, Hopi, and agnostic. Their genuine spiritual insights, Coles observed, go beyond an externally imposed belief system. He ends the book with this reflection on humans as pilgrims:

> So it is we connect with one another, move in and out of one another's lives, teach and heal and affirm one another, across space and time – all of us wanderers, explorers, adventurers...sometimes tramps or vagabonds, even fugitives, but now and then pilgrims: as children, as parents, as old ones about to take that final step, to enter that territory whose character none of us here ever knows. Yet how young we are when we start wondering about it all, the nature of the journey and of the final destination." (page 335)

With spiritual pedagogy, young people are not left to wonder in isolation, but are invited to join in a global human conversation.

One publication that is robustly inviting youth in grades K-12 to ponder and publicly share their insights is the Minneapolis Star Tribune (see www.mindworks @startribune.com). Since 1983, the paper has sponsored *Mindworks*, a program that features a monthly set of questions about a topic such as sports, popularity, education, divorce, the future, and death. On average an astonishing 7,000 students respond with essays each month, sometimes as many as 13,000. Each month the newspaper publishes excerpts from more than a dozen essays, and provides a synopsis of the overall responses.

Clearly young people are eager to engage in responding to questions and issues that deeply affect them. Asking students these essential questions, providing them the vehicle for their responses, and then sharing their responses in a respectful, safe environment is empowering. This process has become the template for spiritual pedagogy.

Soul and Religion in Education

Having looked at the status of spiritual / religious inquiry outside of the classroom, I'll shift now to the often-controversial topic of religion inside the classroom. Just recently, on December 13, 2002, the Rocky Mountain News reported in its article, "Salvation for report on Bible," (Morson, 2002) of a dispute between an 11-year old girl and the charter school she attends in Lafayette, Colorado. The girl had selected the Biblical book of Exodus for an assigned book report in which she was to describe the

book's protagonist and setting. Sixth grade teachers and the principal at the school barred her from her choice because, she says, she was told "the Bible might offend students of different religions." In addition, she was instructed by teachers not to even bring her Bible to school. A meeting between school officials and the Alliance Defense Fund, a group specializing in religious-freedom issues, persuaded the district to reverse its decision, thereby avoiding a civil rights suit. Kathleen Johnson, the girl's mother said, "I feel like all children have the right, in the United States, to talk about what's important to them in school. It's not right for people to say you need to keep that at home, you can't bring that with you wherever you go."

Why do these kind of troubling conflicts continue to occur in our schools? Partially because of an erroneous understanding of the First Amendment, coupled with school districts' quite reasonable fear, given our litigious society, of being sued if they do and sued if they don't. However, I think it actually goes deeper than ignorance and fear of a lawsuit. It behooves us to resolve this issue, because the federal and state government legal guidelines are very clear: freedom of religion, as well as freedom of NO religion is protected at the highest level. The very First Amendment to our Constitution states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof..." As a result, many educators erroneously interpret the First Amendment's separation of Church and State as a prohibition to include religion in the classroom. In actuality, what is prohibited is to teach religion in such a way as to proselytize, or impose a belief system on students. Equally prohibited is suppressing or

violating students' freedom of expression of their own beliefs, as long as it does not infringe on the First Amendment rights of others.

> "The true teacher defends his pupils against his own personal influence."
> ~Amos Bronson Alcott (Herrnstadt, 1969)

Although teaching religion is prohibited, teaching about religion is actually mandated. As mentioned above, the History-Social Science Framework for California Schools (CDE, 2001), states that 6th and 7th grade students *will* "analyze the geographic, political, economic, religious, and social structures" of a multitude of civilizations. (See Appendix F for 7th grade Curriculum Standards). This same publication contains "Religion and the Teaching of History-Social Science" (Appendix H). This document makes clear that it is not about IF teachers will teach about religion in the classroom, but rather what guidelines to follow when they do. It excerpts three different publications whose guidelines were developed to guide religious debate in the public forum: "Finding Common Ground: A First Amendment Guide to Religion and Public Education," "Guidelines for Teaching About Religion." and the third document, "Religious Liberty, Public Education, and the Future of American Democracy: A Statement of Principles." This document is a compendium of principles crafted by more than 20 different national organizations and religious bodies operating under the 3Rs principles of Rights, Responsibilities, and Respect. The 3Rs model has been adopted by several states as a template for engaging in discussion and debate about religion. California, Utah, Georgia, and Pennsylvania have very active coalitions operating under the 3Rs program name. The California 3Rs also generated an advisory to

teachers to avoid use of simulations when teaching about religious groups spiritual rituals. This advisory is included in the Appendix E of the curriculum unit for very useful guidance in assigning the culminating projects.

All of these guidelines are "excellent resources for all individuals and groups to use in their work to bring people together, ensure the survival of democracy in our nation, and teach about religion in an academic way that is constitutionally permissible and educationally sound." (CDE, 2001, page 203)

One other tangentially related word about legal guidelines for educators. Sometimes, when inviting soul into the classroom, students will bring with them serious personal issues such as abuse or thoughts of suicide. Although government policies are stringent about protecting students' privacy, they are equally forceful in mandating educators to report any suspected case of abuse or other issues affecting student safety. As mentioned in the teacher's guide, educators who invite soul in to their classroom should reassure students their privacy will be respected by the teacher *except* when that privacy right is superseded by parents rights, and by the teacher's legal obligations as mandated reporters.

Teaching About Religion

Which educators are effectively accomplishing this and writing about it? Although many multicultural educational texts affirm a student's gender, ethnicity, race, social class, and sexual orientation, (Grant and Sleeter, 2003) much less is mentioned about students' religious orientation. However, with some digging, a wealth of resources and

information can be found. While searching through the "Multicultural Pavilion" website, www.edchange.org/multicultural/index.html), I found a goldmine of a link to the website for Teaching About Religion. The website, www.teachingaboutreligion.org , published by Instructional Systems in Sacramento, California, is a resource-rich site for many publications and applications for teaching about religion in the classroom. This site features many lesson plans and links to bring religion studies into the classroom in a way that respects legal guidelines and honors diversity of beliefs as well as the choice of no belief. Background information provided at the site gives teachers the historical context and ideological framework for the First Amendment. This website's sense of celebration of America's bold experiment in religious freedom is particularly empowering to the educator.

Punctuating what a timely concern this is, the cover article of the National Education Association (NEA), November 2002 issue of NEA Today featured "Navigating Religion in the Classroom." (O'Neill and Loschert, 2002) The article spotlighted educators across the country who is successfully navigating the line between church and state. It concludes with advice for teachers: become an expert on the academic subject matter, align lessons with core curriculum and standards objectives, maintain a tone of mutual respect and open-mindedness in the classroom, and keep parents well-informed.

One book that was cross-referenced repeatedly in the literature was Taking Religion Seriously Across the Curriculum by Warren Nord and Charles Haynes (1998). Haynes works with the Freedom Forum First Amendment Center, cited earlier, and his name is

seemingly ubiquitous (Haynes 1998/1999; Haynes and Oliver 1998a and 1998b; Haynes and Duning, 1999). This book is a definitive work providing a solid argument for learning about religion in all curriculum areas, not just in Social Studies or Literature classes.

Nord and Haynes (1998) address the "culture wars" that burden the discussion of religion in the educational milieu. "Liberals" eschew religion in the classroom out of a misunderstanding of the directives of the First Amendment. Conservatives decry the absence of religion from the curriculum as hostility to religion, or alternatively, fight strenuously to keep religion out of the hands of educators whose objectivity they mistrust. But the authors insist that there are two reasons why religion in schools should be taken seriously: first, our civic commitment to equality and fairness to all. Secondly, a solid education requires knowledge of the many ways people make sense of the world—both secular and religious. "One can't be an educated human being without understanding a good deal about religion" (page 35). Religion should be taught in regular curriculum courses as well as in newly created religion courses.

Some practical guidelines of the correct approach to teaching *about* religion include being "objective, nonjudgmental, nonsectarian, neutral, balanced, and fair, vs. the (unconstitutional) advocacy, indoctrination, proselytizing, and practice of religion (page 47). The authors also suggest educators avoid simulations or role-playing; rather, use audio-visual resources and primary source documents and objects to develop in students

"informed empathy" (page 73). Guest speakers and drawing from literature all help students learn from practitioners just what their religion imports to them.

Although the book makes many suggestions for inclusion of religion across the curriculum in economics, civics, literature and the arts, sciences, and moral or character education programs, the book does not include any authentic lesson plans of what implementation actually looks like. In short, it provides compelling reasons why religion ought to be taught, and how to do it correctly, but there is no practical blueprint for integration.

Beyond Religion and into the Spiritual

While the majority of curriculum I found was based on a study-of-religion approach, Rachael Kessler's The Soul of Education, Helping Students Find Connection, Compassion, and Character at School (2000) showed an application of spiritual inquiry on a much broader scale in public classrooms. As the director of the Institute for Social and Emotional Learning, Kessler is grounded in Emotional Intelligence theory as developed by Daniel Goleman (1995). She defines emotional intelligence as the ability to identify one's own feelings, which is also a cornerstone of Gardner's intrapersonal intelligence. But Kessler does not limit her inquiry to emotion, but goes on to embrace the spiritual. In her introduction, Kessler states, "To me, the most important challenge has always been not *whether* we can address spiritual development in secular schools but *how*" (page ix). This sentence has resonated for me throughout the development of my thesis. I have incorporated several of Kessler's approaches for my project. The most

significant of her contributions is the seven "Gateways to the Soul" (see Appendix D) that educators can use to connect students to their spiritual sides:

1. The yearning for deep connection-to themselves, others, nature, and/or a higher power
2. The longing for silence and solitude-a realm for reflection, rest, contemplation, prayer
3. The search for meaning and purpose-the "big questions"–Is there a God? Why am I here?
4. The hunger for joy and delight-playfulness, gratitude, wonder, joy of being alive.
5. The creative drive-part of all the gateways; the awe & mystery of creating.
6. The urge for transcendence-a person's desire to go beyond perceived limits.
7. The need for initiation- rites of passage, which Kessler argues are primarily missing in western culture.

Her concept of creating gateways, and the broad definition of what constituted spiritual connections proved significant for my own thinking. It gave me an important starting point, and enabled me to conceive of the Reflection Moments as a series of gateways I would use to spiritually engage my 7th graders.

In the teacher's guide to my curriculum unit and in chapter 1, I have also included her warnings about the dangers of inviting soul into an environment that is not safe for risk-taking, caused by teachers who may be well meaning, but dangerously ignorant of what is at stake. Kessler's years of experience helps pave the way for teachers like me who hope to develop spiritual pedagogy in an empowering way.

The publisher of Kessler's book, the Association for Supervision and Curriculum Development (ASCD), apparently felt strongly enough about the question of spirituality in the classroom to dedicate an entire issue of Educational Leadership (Dec 1998, Jan 1999) to "The Spirit of Education." This issue hosts articles from several perspectives,

and won a Bronze Excel Award from the Society for National Association Publications. It is a perfectly compact Literature Review of the Who's Who of spiritual pedagogy. Interestingly, of the 28 articles, only three of them are specifically about religion in the institutional sense.

The remaining 25 articles cover a wide variety of practices that their authors define as "spiritual." Several use a multicultural approach, such as Folásadé Oládélé's emphasis on her African American heritage; Nel Noddings provides a feminist perspective. Two of the articles describe service learning and ecological activism as pathways for the spirit in education. Sandra Krystal, author of "The Nurturing Potential of Service Learning," writes, "Service learning is a spiritual affair in which the lines between giver and receiver are often blurred." (page 59).

Four authors focus on the teacher's spiritual life and role in spiritual learning. For example, one of the four, Richard C. Brown, describes a teacher-training program employing Buddhist meditation practice to help teachers achieve clarity. (See his article, "The Teacher as Contemplative Observer.") The overall effect of these articles is to show the breadth and depth of what spirituality is and does, and specifically, how it is a quality that is independent of any established religion. Overall, 26 of the 28 authors strongly support the movement to invite soul into the classroom.

The two dissenting voices represented the established Judaeo-Christian perspective. In response to Charles Haynes' article, "Averting Culture Wars over Religion," which advocates the teaching *about* religion approach, Rabbi Howard Kushner argues in "Is

School the Place for Spirituality" that, "I don't think it's the school's job to teach a unit on religions because it's going to be very hard for teachers and students to be objective in such a class." He objects to any teaching about religion that implies that all religions are equal. Rather, he would teach his child that "all religions are equally deserving of respect, but not that they are all equally valid" (Scherer, 1998/99, page 21). Richard Baer and James Carper would agree that public schools are not the place for such religious education. In "Spirituality and the Public Schools: An Evangelical Perspective," they bluntly state, "Our analysis of public education holds that far too much spirituality and religion already exist in government schools and that secular humanism is an intolerant sort of religion that brooks no competitors." (page 35). The ratio in the Educational Leadership issue of 26 to 2 authors who support spiritual pedagogy is no doubt more representative of the ASCD's editorial perspective than it is of the broader public realm. Nevertheless, for teachers like me, this issue was truly empowering.

The political and philosophical schism between the secular, liberal left and the fundamentalist right is rife with animosity, with equally vocal proponents on both sides. Rethinking Schools published an article that addressed the issues of the right from a leftist perspective in "Classroom Crusades: Responding to the Religious Right's Agenda for Public Schools" (Miner, 1998). This article underscores the just how wide the gap and how intense the battle is between these two groups, with the public school classroom as the battlefield.

Nel Noddings should be mentioned further for her prolific contributions to an emphasis on "caring" in education. In her works, The Challenge to Care in Schools: An Alternative Approach to Education (1992), and Caring: A Feminine Approach to Ethics & Moral Education (1994), she writes eloquently about the moral need to develop caring in students. Another book, coauthored with Paul Shore, Awakening the Inner Eye: Intuition in Education (1984) echoes some of Parker Palmer's work, and proved to be quite liberating for me as an educator. She argues that we should accept intuition as a valid source of knowledge. So much of good teaching *is* purely intuitive, but our western culture places such a high value on objectivity that acts which come from an apparently subjective source are always suspect. Noddings' work in this area affirms the efficacy of a teacher's "inner eye" which draws from spiritual resources.

Pedagogical Approaches

Incorporating Human and Adolescent Development Theories

A great deal of my pedagogical approach to teaching the adolescent in my classroom was reinforced by the California Department of Education's publication, Taking Center Stage A Commitment to Standards-Based Education for California's Middle Grades Students (Fenwick, Worrall, and Levin, 2001). Core components include demanding higher cognitive thinking as identified by Bloom's Taxonomy (page 62), beginning with Knowledge, and progressing through Comprehension, Application, Analysis, Synthesis, to the highest order, Evaluation. Students should be required to undertake history-social science projects that "call for a high level of abstractive thought before solutions can be

found—sometimes referred to as 'power problems.' These projects should require extended reasoning which takes the student beyond conventional facts and rules" (page 73). The curriculum unit I've created requires students to think metaphorically in comparing their own contemporary experiences with that of humans from a different historical era as a way of understanding both more deeply, leading to compassion and empathy for our common human needs. As mentioned above, all these strategies are explicitly aimed at developing students' intrapersonal intelligence as a way to nurture each student academically, emotionally, and spiritually.

In a section entitled "Empowering Middle Grades Students," the authors state, "Maximum intellectual growth and high levels of academic achievement are best realized within a school culture that celebrates every dimension of adolescent growth and development" (page 101). Achieving this requires "a passion on the part of teachers and principals for academic excellence and a deep commitment to engage young adolescents in their most formative stages" (page 103). This focus on designing curriculum around the interests and needs of the student are echoed thousands of times throughout educational literature. Suffice to reference just one example, taken from the National Board Professional Teaching Standards (2001) on Engagement of the Student (Standard III for English Language Arts, Young Adult): "teachers offer learning activities...that relate to the interests and concerns of young adolescents...Teachers help students learn...as a way of gaining insight into and control over important issues in their lives, not as a series of irrelevant exercises" (page 15).

For technical guidance on adolescent development, I drew from the works of Jean Piaget, Erik Erikson, and Lawrence Kohlberg. All three refer to the concept of "stages" in cognitive, affective, and moral development. Although the stages model is not universally accepted as the definitive description of human growth and development, I found the concept sufficiently useful for my curriculum approach to European history. The idea of stages helps students develop a metaphorical schema for the series of historical changes they are studying.

From Piaget, I also incorporated the concept of disequilibration as a learning assist. As explained in the teacher's guide, this is what "occurs when an experience or thought is inconsistent with what the [student's] schemata predict at the moment" (Wadsworth, 1996, page 145). Lastly, I drew from Kohlberg's contention that moral development was dependent on an individual's personal growth as facilitated by social interaction and discourse, rather than as the inevitable progression of growth through the stages. Therefore, Kohlberg believed education could fulfill an important function in students' moral development by presenting them with moral dilemmas for discussion (Barger, 2000). This posing of questions for deep reflection is a trademark of spiritual pedagogy.

Two useful resources that helped me present the information on adolescence cognitive development to the students themselves (see Curriculum Unit, Student Handout D) is the article, "Look What's Happening—A New Me!" by Bill Cosby (of TV comedy fame) in the Lions-Quest Skills For Adolescence workbook: Changes and Challenges: Becoming the Best You Can Be (1992), and Guy LeFrancois' textbook Adolescents

(1981). Both of these works present information that speaks to adolescents while it speaks about adolescence, and I found the tone very useful when developing the students' handouts for the unit. Bill Cosby has a way of talking to young people that uses humor and a "just between you and me" kind of intimacy that they respond to. The tone is one of acceptance, grace, and not-taking-yourself-too-seriously that neutralizes the defenses that adolescents often erect when discussing this often-awkward stage. Lastly, the overall sense of celebration for growing up and becoming more mature that I received from these two pieces was something that I tried to infuse into the lessons for the students.

One last component that provided perspective into adolescent development was the cultural phenomenon of initiation rites. The anthropologist Margaret Meade, author of Coming of Age in Samoa (1928), wrote at length about "coming of age" rituals. Kessler (2000) believes that the absence of these rites of passage in Western culture is the reason why so many youth struggle and seem "stuck" in adolescence. Kessler quotes Malidoma Somé, a West African educator who underscores the importance of this issue: "Because of the unhappy loss of this kind of initiatory experience, the modern world suffers a kind of spiritual poverty and a lack of community" (Somé, 1994, p. 68, as cited in Kessler, page 136). Given the serious importance placed on the role of these coming of age rites, I included a reference to them in Student Handout G in order to initiate student discussion about them.

Theoretical Foundation of Classroom Pedagogy

As noted in Chapter one, Howard Gardner's Multiple Intelligence, the Theory in Practice (1993) is an important tool for educators. Gardner's intrapersonal intelligence requires that teachers foster students' spiritual development using tools such as reflection, metacognition, emotional processing, and centering strategies (Appendix B). However, in A Celebration of Neurons, Robert Sylwester (1995), cautions that young adolescents are not developmentally ready for *advanced* intrapersonal intelligence in which a person is "able to understand and discuss complex and conflicting feelings about a personal issue," since it "requires the maturation of the frontal lobes, especially the prefrontal cortex, which matures in late adolescence" (page 113).

Sylwester makes a compelling biological argument for engaging students' emotions. He explains that emotion strengthens the neural pathways that lead to learning. The Reflection Moments and disequilibration events in my curriculum unit are designed to tap deeply into students' emotional reservoirs. Besides the relationship between emotions and learning, the author also notes the critical relationship between emotions and health and calls for greater emphasis on research into it. "John Dewey began this century with an eloquent plea for the education of the whole child. It would be good for us to get around to it by the end of the century—and emotion research may well be the catalyst we need." (page 77.) Since emotion is one third of the triad of intellect/emotions/spirit which constitutes our essential humanness, I wholeheartedly agree.

One group that is actively promoting Dewey's holistic approach is the Foundation for Educational Renewal which publishes the Paths of Learning magazine and web site. In their website (http://www.pathsoflearning.net/library/research2002.cfm), they define holistic education as being primarily concerned with "the quality, process, inquiry, and/or engagement of what it means to be human...This approach embraces both the religious and the psychological perspectives..." Authors listed in the Holistic Education References include Kessler, Palmer, and Noddings, of whom I have already written. Others, whose works I have not specifically reviewed, include F. Froebel, C. Jung, J. Krishnamurti, A. Maslow, J.P. Miller, M. Montessori, J. Pestalozzi, and C. Rogers. Since spiritual pedagogy would appear to fall under the Holistic Education umbrella, these references may prove useful for further research in this area.

A few words about categorization: while categorization can sometimes be useful for purposes of identity, many times it is not, as when it is used to needlessly limit the subject by the labeling, or when it creates binding associations with other subjects with whom it may overlap, but not be entirely compatible with. Giving spiritual pedagogy the Holistic Education label may or may not prove useful. As stated above, the holistic education emphasizes both the religious and the psychological approach. While spiritual pedagogy consciously incorporates both these perspectives, it is not limited to them. The scientific perspective, with the emphasis on technology is also an important component, as is any field that features the human quest for knowledge. Additionally, some educators may try to equate spiritual pedagogy with other established approaches such as

Values Clarification or Moral Education, but I consider these approaches and others like them to be offspring of spiritual pedagogy. Spiritual pedagogy is not a "program" to be implemented. It is a way of inquiry that engages the student and teacher at all levels: cognitive, affective, moral, and spiritual. As such, spiritual pedagogy is at work whenever and wherever this engagement occurs.

Classroom Environment and Community Building

Crucial to the success of any pedagogy is the environment in which the instruction is delivered. Spiritual Pedagogy is especially dependent on a classroom environment where all learners feel safe and respected enough to take risks. Establishing this environment not only takes sustained effort on the part of both teacher and students, but requires the support of parents, administration, and the larger community as well. Much literature has been written to guide teachers through this most critical of tasks. The National Boards Standards describes the family outreach efforts of a professional teacher in Standard XVI (English Language Arts, Young Adult): among other qualities, teachers see parents as allies, establish 2-way communication early on, and they "design assignments with an eye toward involving the whole family in discussions of the learning activity" (2001, page 70). These three efforts have been explicitly integrated into the curriculum unit. In the article on "Navigating Religion in the Classroom in NEA Today (O'Neill and Loschert, 2002), Axel Ramirez, assistant professor of education at Utah Valley State College, gives navigating tips to teachers: discuss the golden rule with the class, and then

tell them, "We're going to study this with an open mind and respect, at the same time not forgetting that we can agree to disagree, move on, and learn." He also encourages proactive communication with parents, proactively advising parents that "you will be dealing with things that can be sensitive, but that you are trained and are going to keep them informed" (page 11).

Developing the Curriculum

Several components drawn from the literature on curriculum development helped guide the creation of the Metaphorical Exploration unit. The first two, targeting learning of "enduring value" (Wiggins and McTighe, 1998), has already been discussed in Chapter I, as was drawing from all the multiple intelligences (Gardner, 1998). The third, the careful scaffolding of difficult concepts using visuals and graphic organizers is a widely recognized and accepted technique, particularly employed by Specially Designed Academic Instruction in English SDAIE teachers (Fenwick, Worrall, and Levin 2001). Lastly, I was able to draw from a rich bank of multi-modal learning strategies and activities thanks to the excellent modeling provided by two courses offered through CSUMB Master's Program: "Integrating Art into the Curriculum," (CSUMB MAE 632), and "Multicultural Curriculum Design," (CSUMB MAE 637). Providing students with a multiplicity of vehicles for response maximizes their engagement. I'll discuss this further in Chapter 3.

The Power of Metaphor, and other Bridges to Higher Order Thinking

The literature on metacognition, critical thinking skills, and metaphor, both inside and outside of education is staggering. A keyword search on www.amazon.com on just the word "metaphor" will yield an amazing 763 books. Subjects with metaphor applications include literature, medicine, science, sports, and religion. Many educators have written about the use of metaphor in instruction. Dr. Robert Boehm (1997) writes, "If we teach in metaphors (analogies, illustration, parables, etc.) how much more effective might our instruction be? The process of converting ideas into pictures before putting them into words is a metaphorical exercise. It is also way up there in producing critical thinking and the HIGHEST levels of thinking." Joan Conway (1995), in her essay "Metaphor: A Cognitive Heuristic for Writing and Teaching" provided this apt metaphor for a metaphor: "A metaphor is a slingshot. One arm is the referent, the other arm the symbol. The elastic that joins them delivers the thrust and impact of the metaphor in my mind." Bridging: A Teacher's Guide to Metaphorical Thinking by Sharon Pugh, Jean Wolph Hicks, and Marcia Davis (1992) is a useful tool for teachers because it includes classroom strategies and activities across the curriculum to promote students' ability to develop metaphors.

Art Costa's *Habits of Mind* (Costa and Kallick, 2000) concept provided a helpful springboard into metacognition for my students (as well as for me). The 16 Habits identify for students those cognitive qualities that will help them be successful. To help

prepare students for personal reflection, I had them write journal responses for each of the Habits over a period of time. (See Appendix G for a Habits of Mind rubric to use as an optional assessment tool.) The Habits thus became a scaffold to the 10 Reflection Moments used in the unit.

European History Curriculum

For purposes of this Literature Review, I will limit my commentary here to the importance of presenting the Social Studies content to students using multiple perspectives as an antidote to the traditionally euro-centric approach to this era of World History. My curriculum unit follows the state-approved text used by my district, Across the Centuries (Armento et al, 1991), but it is understood that the teacher will include a multitude of other resources for delivery of content. Studying the European Renaissance in isolation from developments occurring in other civilizations at the same time strips the context from the historical significance of the era. Teachers should emphasize the tremendous contributions of the Arabs, Persians, and Asians to mathematics and the sciences, which were prerequisites for the Age of Enlightenment. Only by providing students with a balanced multicultural perspective, can we do justice to this important historical era.

A cautionary note about the Age of Exploration in European history, and its parallel to adolescence: using a multicultural, critical reflection approach, teachers should guide students into examining, without romanticizing, the results of the explorations of the Europeans. The Europeans chose to use their newly acquired technology and knowledge to subjugate and exploit the new lands they "discovered." The historical facts should be critically analyzed. The use of primary source documents reflecting multiple perspectives can help students assess the full effects of European exploration. As citizens of the most powerful nation in the world, it is fitting that students should then apply their analysis to

themselves and to the United States. As "explorers" in the world, are *their* intentions to exploit or to conserve, subjugate or sustain? Arousing our students to such critical reflection is a moral imperative for educators in the 21st century if we are to attempt to redress the ever-widening gap between the have and the have-not nations.

It is fitting that this section ends on a forward-looking note, literally. An astonishing book entitled The Future: An Owners Manual by Robert Pondiscio (2000) helped me understand that studying the future ("fast forward") was a critical component of studying both the past (rewind) and the present (play). I think it is a particularly effective tool when teaching adolescents, because they will be living that future world (long after we, their teachers, are gone). We need to challenge them to envision how they want to live there, so that they may take the actions needed to effect change. I firmly believe that young people taught with spiritual pedagogy can help make our future safe for soul.

Throughout my curriculum unit, I spoke often about making connections between humans "across time and space." This includes the humans of the future, who (one hopes), will be searching for the clues to their own future by studying their past – our present. In this way, we strengthen the timeless bonds between all humans everywhere and everywhen.

This concludes the exhausting but by no means exhaustive review of the vast array of literature which is relevant to the various strands of this thesis. Having laid the theoretical foundation, we'll now proceed to the methodology behind the unit construction.

Chapter 3: Construction: Methodology and Design Components

This chapter walks the reader through the construction of the curriculum unit. I will discuss the design components, the setting and participants, and lastly, the tools and resources used.

Design Components

The basic design for the "Metaphorical Exploration" curriculum unit project was to develop a drop-in curriculum that teachers could integrate into their existing world history curriculum. Although specifically written for and field tested by my own Californian 7th grade social studies class (notoriously tough customers!), many of the components can easily be adapted to grades 6-12, and applied to other content areas such as language arts/literature, science, and health. (More about this in the final chapter). Flexibility and modularity were key components in order to give teachers a wide range of options for using the unit. The easier it was to use, I reasoned, the more willing teachers would be to use it.

To accomplish this, I created a ~50 page curriculum unit comprised of teacher's guide, student reproducible handouts, and appendix of related resources. These 50 pages are designed to be a stand-alone unit, with sufficient built-in commentary on its theory and application to enable it to be published independently of the rest of this Master's thesis. However, the remaining chapters of the thesis provide in far greater detail the theory and research behind the unit, which ultimately provides the reader with a deeper

understanding of spiritual pedagogy. The curriculum unit components are listed in sequence in the unit's Table of Contents.

Setting and Participants

The 2-school district where I teach (and live) is located in a combination rural / suburban setting, and serves a total of ~900 students, ~600 at the elementary school, K-5, and ~300 at the middle school, grades 6-8. Roughly 14% of our students qualify for free or reduced lunches. 62% are Caucasian, 17% Hispanic, and 21% other. Our community is an agricultural- intensive area. Some families are farm owners, while others are farm laborers. My district has adopted all state standards for History/Social Science; all curriculum and texts must be aligned to them. Fortunately, our school has relatively high standardized test scores, receiving a score of 8 out of 10 by the state (10 being the highest possible score) on the Academic Performance Index (API). Because it is a small district with relatively high scores, district teachers enjoy greater freedom to make choices about content and delivery of instruction than do our counterparts across town in much larger districts with lower scores. As mentioned above, this unit was field tested by my 7th graders (or "lab rats" as they jokingly referred to themselves). About 1/3 of these students had had me the year before for 6th grade social studies, language arts and literature and had already been exposed to spiritual pedagogy in its early development phase. There are multiple advantages to having looped with these students this year, as they provided leadership for the rest of the class.

I am conscious that my classroom does not mirror all of the challenges facing a large inner-school with a higher population of students who read below grade-level and/or are English language learners. Nevertheless, it is my belief that ALL children are enriched by spiritual inquiry, and class, language, race, gender and religion—or the lack thereof—are no hindrance to that essential human endeavor (although at least one spiritual leader has argued that the rich will have a tougher time of it). Secondly, the curriculum design is structured in such a way as to draw broadly from a plethora of concepts specifically aimed at enabling all students to experience success. This meticulous attention to success strategies makes the Metaphorical Exploration unit far more student-centered and success-oriented than the conventional pedagogical approach. As I note in the Teacher's Guide, students being taught with spiritual pedagogy arrive at the same curricular goals as their conventional counterparts. The difference is that with spiritual pedagogy, the path to those goals draws them into their inner landscape, in places they are rarely invited to explore, and the resultant learning is far more profound and lasting. I'll go into far greater detail below on these components in order to demonstrate how I see the curriculum unit being successfully implemented in ALL classrooms.

Tools and Resources

Having decided to define and model spiritual pedagogy for my Master's thesis, I began to read as much as I could in the literature about religion and spirit in the schools, as the chapter II Literature Review documents. Unfortunately, although I found a fund of resources and support for teaching about religion, I didn't see very much about what this

would look like put into practice. "What does this look like in action in other teachers' classrooms?" I kept asking myself, but couldn't seem to find the blueprint. Rachel Kessler (2000) gives a tantalizing glimpse of the possibilities when she describes teachers who are "Safely Inviting the Big Questions:"

> "Throughout the curriculum—in literature, history, foreign languages, and science, as well as in social and emotional learning courses—teachers can create a safe environment where students can reveal and explore their bigger questions. In a class for high school seniors called "Society and Nature," science teacher Doug Eaton (interview, 1999) addresses his students' "cosmic" questions in a council meeting held during a field trip they take to an old-growth forest" (page 63).

I read this and thought, "Yes! That's what I want to do, but *how* do I do it?" I wanted someone to break down the steps for me, so that I wouldn't go forth and blunder. I kept searching.

During this time of investigation, I continued to hone my educator's skills as a curriculum developer. Two classes that I took as part of my Master's in Education coursework at CSUMB were fundamental. "Integrating Art into the Curriculum" (MAE 632) taught me practical applications for Multiple Intelligences theory, and the empowering use of all the Visual and Performing Arts for enhancing learning. "Multicultural Curriculum Design" (MAE 637) was instrumental in teaching me about the power of multiple perspectives—how learning about one topic by looking at it from as many different perspectives as possible brings the learner to a far more profound understanding of the topic. Also, the numerous lesson plans drawn from the course texts (Grant & Sleeter, 2003; Sleeter, 2001) provided me with immediate, practical

applications of multicultural theory. I will make explicit how I was able to draw from these components while designing my "Metaphorical" unit.

At around this same time, I was invited to help create a Literature/Language Arts curriculum unit for John Steinbeck's The Red Pony, in collaboration with the Steinbeck National Museum, Monterey County Office of Education, and the Central California Writing Project. The finished product was a drop-in modular curriculum unit centered around the theme of "Coming of Age" as Steinbeck develops it. The unit is rich with resources and empowers teachers at 20 different county schools to deliver very powerful instruction to diverse learners on a rather difficult piece of literature around a theme essential to middle schoolers –that of coming of age. Much of the curriculum focuses on how coming of age in the 1930s is similar and different to coming of age in the 21st century. I found the parallels intriguing, and they had a defining influence on the subsequent development of my approach, and the selection of *coming of age* for my theme. Overall, this curriculum writing experience and the process it involved was invaluable. Beginning with our "essential questions" – what did we want the students to truly grasp from this piece of literature—we structured and scaffolded a curriculum unit designed for maximum adaptability and usefulness for real teachers in real classrooms with real kids.

I was introduced to yet another useful model for curriculum development through the extensive world history units created by Teacher Curriculum Institute (Bower et al, 1993). These superb units are structured around multi-modal, experiential lessons that

make extensive use of a variety of groupings and group work to enhance collaborative learning in the social sciences. These models all had the same key ingredients, which made them so dynamic:

- ❖ They were built upon content objectives that were relevant and timely for my own classroom.
- ❖ The teacher's guides respected the intelligence of the teacher as educator.
- ❖ They included student handout reproducibles that I could pick and choose from as it best suited my needs.
- ❖ They led to learning that was of "enduring value," (Wiggins and McTighe, 1998).

Curriculum models like these were exactly what I had been looking for but hadn't yet found in the "spiritual" domain, after months of searching. Educators were writing about spiritual inquiry in the classroom, but where was the curriculum showing it in action? Were there other teachers like me who wanted to invite soul into their classroom, but were really hoping to see a model of it first? Seeing a model resolves two issues: one, it makes the risk involved more manageable, and two, it has the effect of "giving permission" to others who seek to do the same.

These factors are what led me to decide to create my own curriculum unit incorporating spiritual pedagogy for my Master's action thesis. By scaffolding this process for other teachers through a curriculum unit developed with those same key ingredients, I hoped to embolden them to undertake this powerful line of inquiry.

I chose 7th grade World History, which includes Europe from ~450 C.E. to 1600 C.E. as the basis for my curriculum unit because I knew the subject matter would lend itself well to multiple "gateways to the soul" and would be an adaptable model for a variety of other applications across the curriculum.

The idea for the metaphorical study *linking* European history to adolescence and human development unexpectedly came to me while I was giving a curriculum overview of the school year to parents at our Back-to-School night in September. While describing the tumultuousness of this era in history, I explained to them, "It was kinda like being a teenager!" The comparison surprised me since I had never thought about it in tandem before, but I immediately felt its resonance. After reflecting on this for several weeks, I realized that the metaphor comparing adolescence to European history was extremely powerful, and would engage my students on many levels. I selected it as the unifier for my unit. Literature about the dynamic application of metaphor for unlocking higher order thinking, which has already been addressed in the Literature Review, confirmed my choice.

So, how to go from inspiration to application? I drew from a wide range of curriculum-building strategies to structure in success for all students, regardless of their level of academic functioning. Sources and references for these 5 components have already been cited in Chapter 2:

- Targeting learning of "enduring value"

- ❖ Careful scaffolding of difficult concepts, including use of visuals and graphic organizers
- ❖ Multiple grouping strategies, as well as solo reflection
- ❖ Drawing from all the multiple intelligences
- ❖ Multi-modal learning styles approach.

These components provided the building blocks of the content. As for the spiritual inquiry dimension, I was guided by the writings of educators whom I have already mentioned in previous chapters, such as Kessler and Palmer, as well as by my own tuition—which Noddings (1984) has taught me to accept as a "valid source of knowledge." Significantly, I also found guidance from my students, some of whom have been with me for two years. They taught me to never underestimate their capacity for spiritual inquiry.

Additionally, my colleagues in the Central California Writing Project were kind enough to serve as adult lab rats for some of my preliminary explorations. Mistakes were made, but not repeated. When I led fellow teachers through a writing prompt that I had used with my 6th graders inviting inquiry into "Who or What do you think controls your destiny?" (it was part of a unit on Greek mythology) one teacher began to cry in evident anguish because of a raw nerve the prompt had touched. She taught me to always build in choice into all of my invitations to spiritual inquiry. I also learned that we can never know all the issues our students are struggling with, and we must always tread lightly in this domain of the spirit.

I am confident that this curriculum unit's design and methodology is a solid one, drawing as it does from sound pedagogical theory. However, to quantify the quality of instruction it delivers and the learning it engenders requires follow up research. This is a subject best addressed in the last chapter of this thesis, which now follows.

Chapter 4: Mind, Heart, and Soul Revisited: Discussion and Implications

Much of the commentary throughout the earlier chapters, the literature review, and the teacher's guide has been dedicated to show *why* teachers should invite soul into the classroom. I drew from the perspectives of individual educators (e.g. Palmer, Kessler, Noddings), from organizations (e.g. freedomforum.org), and government guidelines (e.g. National Board of Professional Teaching Standards, California Department of Education) to provide a compelling raisin d'etre for spiritual pedagogy. In this chapter, I will highlight the most significant components, and then develop an action plan for future development of the spiritual pedagogical approach.

At the beginning of this thesis, in Chapter I, I related how the original question driving my thesis proposal morphed several times. It had expanded from, "How can teachers teach about religion in the classroom in a meaningful way?" to "How can teachers teach about religion in the classroom in a way that empowers students to grapple with the Essential Questions on a personal level? to an even broader, "How can classrooms become places where teachers and students can explore and develop spiritually?" To speak metaphorically, the original inquiry was like a stone dropped into the lake of my reflection. The more I researched and reflected on

> Educators can recognize everyday spirituality through poetry, music, biography, ordinary conversation—and even just slowing things down once in a while and letting the students look out the window. So often when a child looks out the window, we say she's off-task. Well, she may be on the biggest task of her life."
> ~Nell Noddings (Halford,1998/99)

it, the wider the concentric ripples became. Each of the three questions above share the same core—spirituality. Ways of developing spirituality in the classroom provided the central focus to all my research, developing the Metaphorical Exploration curriculum unit kept me grounded in the practical application of it.

In the earlier stages of my inquiry, much of my research focused on teaching about religion. Charles Haynes's work seemed omnipresent in this field, along with the Freedom Forum First Amendment organization of which he is a part. The November 2002 publication of the National Education Association's cover article in NEA Today, "Navigating Religion in the Classroom," (O'Neill and Loschert, 2002) shows what a timely, important issue this is for teachers today. Because so much ignorance remains among educators about the First Amendment's intent, it seems clear that teacher prep colleges need to incorporate more training for teachers in this area, especially in light of this post-9/11 world of religious intolerance.

As I began casting about for ways to develop curriculum to counter-act this religious ignorance and intolerance, I found an excellent model in the multicultural field. Work that teachers do with multiculturalism taught me how powerful the multiple perspectives approach was for moving students from intolerance to tolerance to affirmation. After processing Rachel Kessler's The Soul of Education, I realized that having students study other people's perspectives about spiritual issues without inviting them to reflect on how they themselves thought and felt seemed like inviting someone to a beautiful banquet, but not letting them eat. Students' souls need nourishing too.

From here I entered the next phase of my inquiry: using curriculum to nourish the soul. Educational Leadership's December 1998 / January 1999 issue dedicated to "The Spirit of Education," was like a huge smorgasbord. This issue, and the references cited therein which led me to deeper research, underlined that spirituality is not limited to religion, and there were many educators out there employing a cornucopia of ways to engage students in what several referred to as "everyday spirituality."

As a result of the research, workshops, and professional discourse I engaged in, I learned the language of the spiritual development practices currently being used in education today: reflection, intuition, caring, inner landscapes, gateways to the soul, metacognition, holistic education, contemplative education, emotional intelligence, multiculturalism, morals / ethics training, values clarification, service learning, and social justice activism. Each of these practices represents one of the multitude of ways that teachers and students explore and express their spiritual essence; they are all examples of spiritual pedagogy at work. To develop my curriculum unit, I drew from a variety of them.

The metaphor that best captures how I understand the relationships between all these approaches is to suggest that spiritual pedagogy is a multi-faceted diamond, with each of the examples above representing a facet of the diamond. Each facet represents a different perspective. It captures and reflects one aspect of the diamond's essence, but has a subtly different angle from its neighboring sides. The heart of the diamond provides a connecting structure through which all these perspectives can be unified. Making the

connections is at the heart of what spiritual pedagogy does. The result is something of breathtaking beauty and value, and so it is with spiritual pedagogy. When we invite our students to ask and reflect on essential questions, when we enable them to serve their communities, when we teach them to look through another's eyes, when we challenge them to confront issues of justice on a personal and social level, we give them a way to connect to and reflect the spiritual beauty that is within them. Note that each facet plays a vital role. A diamond with just one or two sides would lose the luster that derives from multiple perspectives. Drawing students into reflection without also challenging them to action, just as challenging students to action, without also drawing them into reflection is like yin without yang. Both are required for wholeness.

Some educators may have read this thesis and thought, "Teachers have been using spiritual inquiry in their classrooms for years, we just didn't call it that." Yes. By giving this diamond a name –spiritual pedagogy—I'm attempting to provide educators with the tools to engage in a broader public discourse about our purposes in education. A whole cadre of teachers strives to bring meaningful inquiry to their students in thousands of ways, every day in classrooms across America. This is not new. However, by calling it by what it is, a *spiritual* endeavor, educators can demystify and de-mythify the place of soul in the classroom.

Chapter 5: Conclusions and Action Plan

Where to go from here? Ideally, my Metaphorical Exploration curriculum unit will prove to be of immediate, practical, implementable use to Grade 7-12 world history teachers. I have used it and will continue to use it when teaching 7th grade Social Studies. My vision and aspirations for spiritual pedagogy go way beyond individual classroom applications, of course. I see two different paths to promote the growth of spiritual pedagogy. They are teacher development and curriculum development strategies.

It Has Everything To Do With The Teacher

None of this exciting work in spiritual pedagogy can function without teachers who are courageous enough to explore their inner landscapes. Parker Palmer (1998) says, "We teach who we are... As I teach, I project the condition of my soul onto my students, my subject, and our way of being together... Viewed from this angle, teaching holds a mirror to the soul" (page 2). Therefore, he asks, "How can the teacher's selfhood become a legitimate topic in education and in our public dialogues on educational reform?" (page 3).

How much would have to change in our cultural, educational institutions for teachers to be empowered to investigate their "selfhood"? On my more pessimistic days, given our political climate, this is something I cannot fathom in my generation. For teachers to have this kind of courage, they would have to be empowered from the very beginning—in childhood—as students of the soul. But then I reflect on my own spiritual journey, as

one who was raised an agnostic and given an unquestionably soulless public school education, and is now 45-year old "practicing agnostic," but who is passionately committed to spiritual pedagogy, and I realize that there is always hope. How to get there? Teacher college preparation courses, professional-personal development workshops, and literature which addresses teachers' spiritual needs, are all ways to empower educators to explore their *own* souls.

Parker Palmer, through his Center for Teacher Formation (CTF), is already doing powerful work in this area. I've already made numerous references to his book, The Courage to Teach. Additionally, the CTF sponsors workshops and retreats, as well as a full two-year program for K-12 educators whose objective is "renewing the inner lives of professionals in education" (Kent, 2002). However the costs for these retreats can be prohibitive for the individual teacher (ranging from $250 to $800), and finding districts to subsidize them in this current economic and political climate, is difficult. Smaller, low-cost workshops may help initiate growth at the grass-roots level. Integration into the state university systems, which are responsible for cranking out the majority of new teachers, should also be a priority. By incorporating personal spiritual training practices into teacher prep courses, new teachers will be empowered to use them professionally.

It is my vision that as a growing number of brave educators are teaching tomorrow's educators with spiritual pedagogy, society will be unable to fathom a classroom that *doesn't* include soul.

Developing Curriculum Applications

The second path, upon which I have embarked through this thesis, is the development of curriculum that explicitly draws from spiritual pedagogical practices. My Metaphorical Explorations unit shows teachers how to incorporate soul when teaching world history, and by extrapolation, other content areas. The obvious next steps are two-fold: continue generating models of specific spiritual curriculum units, and develop a non-content-specific template from these models to help guide educators into writing their own curriculum.

For the first process, we have an excellent model in Dr. Carl Grant and Dr. Christine Sleeter's Turning on Learning (2003). This text explains the theories and principals underlying multicultural education, and then provides practical, empowering K-12 lesson plans contributed by a variety of teachers to demonstrate each of the approaches. I suggest that what Turning on Learning does for multicultural education, a similar work could do for spiritual pedagogy. This is a challenge I plan to pursue next.

Developing a template that extrapolates from the models will also be important work. The challenge is to make a template that provides structure without limiting application. I think that as more and more models of effective spiritual applications are developed, the template(s) will begin to suggest themselves.

When distinguishing between spiritual pedagogy and the conventional mainstream approach, I have claimed that, "Students being taught with spiritual pedagogy arrive at the same curricular goals as their conventional counterparts. The difference is that with

spiritual pedagogy, the path to those goals draws students into their inner landscape, in places they are rarely invited to explore, and the resultant learning is far more profound and lasting." I stand behind this statement, and trust that the reader has found my thesis persuasive enough to substantiate this claim. However, I would not be a true scholarly action-researcher if I did not call for a research study designed to measure if the learning generated through spiritual pedagogy is indeed "far more profound and lasting." This pedagogical approach is not pie-in-the sky. It has a powerful effect on real human beings in what could be called a life-or-death endeavor. With time, and as practitioners increase, these effects should be measurable using objective research methods.

Rather than being the end of this thesis, let me rather hope that this is the beginning of a vital discourse into the life of the soul in the classroom. I feel passionately that soul matters, and when teachers neglect or feel forced to compartmentalize their own souls and that of their students, society suffers. One has only to read the newspaper to sense the disconnection within and between us. For the sake of our health, both physical and spiritual, and for the sake of the future of the world, let us reclaim the classroom as a legitimate domain for our spiritual lives.

~Fin~

Appendix

Appendix: A

A LESSON ON SYMBOLISM: The Use of Symbols in the U.S. One-Dollar Bill*

Step 1: The one-dollar bill you're looking at first came off the presses in 1957 in its present design. This so-called paper money is in fact a cotton and linen blend, with red and blue minute silk fibers running through it. It is actually material. It can be washed without it falling apart. A special blend of ink is used, the contents we will never know. It is overprinted with symbols and then it is starched to make it water resistant and pressed to give it that nice crisp look.

Step 2: If you look on the front of the bill, you will see the United States Treasury Seal. On the top you will see the scales for a balanced budget. In the center you have a carpenter's square, a tool used for an even cut. Underneath is the Key to the United States Treasury.

That's all pretty easy to figure out, but what is on the back of that dollar bill is something we should all know.

Step 3: If you turn the bill over, you will see two circles. Both circles, together, comprise the Great Seal of the United States. The First Continental Congress requested that Benjamin Franklin and a group of men come up with a Seal. It took them four years to accomplish this task and another two years to get it approved.

If you look at the left-hand circle, you will see a Pyramid. Notice the face is lighted, and the western side is dark. This country was just beginning. We had not begun to explore the West or decided what we could do for Western Civilization.

The Pyramid is uncapped, again signifying that we were not even close to being finished. Inside the capstone you have the all-seeing eye, an ancient symbol for divinity. It was Franklin's belief that one man couldn't do it alone, but a group of men, with the help of God, could do anything.

Step 4: "IN GOD WE TRUST" is on this currency.
The Latin above the pyramid, ANNUIT COEPTIS, means, "God has favored our undertaking."
The Latin below the pyramid, NOVUS ORDO SECLORUM, means, "a new order has begun."
At the base of the pyramid is the Roman numeral for 1776.

Step 5: If you look at the right-hand circle, and check it carefully, you will learn that it is on every National Cemetery in the United States. It is also on the Parade of Flags Walkway at the Bushnell, Florida National Cemetery, and is the centerpiece of most

heroes' monuments. Slightly modified, it is the seal of the President of the United States, and it is always visible whenever he speaks; yet very few people know what the symbols mean.

Step 6: The Bald Eagle was selected as a symbol for victory for two reasons: First, he is not afraid of a storm; he is strong, and he is smart enough to soar above it. Secondly, he wears no material crown.
We had just broken from the King of England. Also, notice the shield is unsupported. This country can now stand on its own. At the top of that shield you have a white bar signifying congress, a unifying factor. We were coming together as one nation. In the Eagle's beak you will read, "E PLURIBUS UNUM", meaning, "one nation from many people".
Above the Eagle, you have thirteen stars, representing the thirteen original colonies, and any clouds of misunderstanding rolling away. Again, we were coming together as one. Notice what the Eagle holds in his talons. He holds an olive branch and arrows. This country wants peace, but we will never be afraid to fight to preserve peace. The Eagle always wants to face the olive branch, but in time of war, his gaze turns toward the arrows.

Step 7: They say that the number 13 is an unlucky number. This is almost a worldwide belief.
You will usually never see a room numbered 13, or any hotels or motels with a 13th floor.
But curiously, think about this: 13 original colonies, 13 signers of the Declaration of Independence, 13 stripes on our flag, 13 steps on the Pyramid, 13 letters in the Latin above, 13 letters in "E Pluribus Unum", 13 stars above the Eagle, 13 bars on that shield, 13 leaves on the olive branch, 13 fruits, and if you look closely, 13 arrows.
Lastly, for minorities: the 13th Amendment.

*This lesson courtesy of Felix Cortez-Littlefield

Appendix B

Multiple Intelligences Contribute to the Learning Potential of All Students

Harvard professor Howard Gardner has identified, through his extensive research, "seven intelligences" present to some extent in every individual. These intelligences, in combination, influence thinking and learning. The categories identified for each type of intelligence suggest useful instructional emphases for developing the learning potential of all students.

See, for example, Howard Gardner, *Multiple Intelligences: The Theory in Practice* (New York: Basic Books, 1993)

Appendix C

Peace Seeds on the Golden Rule

Excerpted from Peace Seeds website: http://peaceseeds.elysiumgates.com/within.html

"Like the bee gathering honey from the different flowers, the wise person accepts the essence of the different scriptures and sees only the good in all religions."

This site is dedicated to the concept that when one studies different religious traditions, one is struck by the repeated similarities of basic truths. Below is an example of the kind of comparative religious quotes one will find on other pages. The following quotes are oft times referred to as the "Golden Rule" that flows through belief systems around the globe:

"He should not wish for others that which he doth not wish for himself, nor promise that which he doth not fulfill."

Baha'i Faith
Gleanings from the Writings of Baha'u'llah, p. 266

Hurt not others in ways you find hurtful.

Buddhism
Tripitaka, Udnana-varga 5.18

Therefore all things whatsoever you desire that men should do to you, do you even so unto them; for this is the Law and the Prophets.

Christianity
Matt. 7:12

Tzu-Kung asked: "Is there one principle upon which one's whole life may proceed?" The Master replied, "Is

not Reciprocity such a principle? ...what you do not yourself desire, do not put before others."

Confucianism
Analects of Confucius
Book XV, Chapter XXIII (Legge Translation 1861)


Try your best to treat others as you would wish to be treated yourself, and you will find that this is the shortest way to benevolence.

Confucianism
Mencius VII.A.4


This is the sum of the Dharma: do not unto others that which would cause pain if done to you.

Hinduism
Mahabharata 5:1517


Not one of you is a believer unless he desires for his brother that which he desires for himself.

Islam
Forty Hadith of an-Nawawi 13


What is hurtful to yourself do not to your fellow man. That is the whole of the Torah and the remainder is but commentary.

Judaism
Talmud, Shabbat 31a


A man should wander about treating all creatures as he himself would be treated.

Jainism
Sutrakritanga 1.11.33


All things are our relatives; what we do to everything, we do to ourselves. All is really One.

Native American
Black Elk


The sage has no interest of his own, but takes the interests of the people as his own. He is kind to the kind; he is also kind to the unkind: for Virtue is kind. He is faithful to the faithful; he is also faithful to the unfaithful: for Virtue is faithful.

Taoist
Tao Teh Ching, Chapter 49 trans. by John C. H. Wu


An it harms none, do as 'ye will.

Wiccan


That nature alone is good which refrains from doing unto another whatsoever is not good for itself.

Zorastrian
Zend Avesta, Dadistan-i-dinik 94:5

Appendix D

Seven Gateways to the Soul

For the construction of the gateways to the soul from this curriculum, I drew from Rachael Kessler's book, The Soul of Education Helping Students Find Connection, Compassion, and Character at School (2000). Kessler identified seven gateways with which to reach students:

- The yearning for deep connection-to themselves, others, nature, and/or a higher power.
- The longing for silence and solitude-a realm for reflection, rest, contemplation, prayer
- The search for meaning and purpose-the "big questions"–Is there a God? Why am I here?
- The hunger for joy and delight-playfulness, gratitude, wonder, joy of being alive.
- The creative drive-part of all the gateways; the awe & mystery of creating.
- The urge for transcendence-a person's desire to go beyond perceived limits.
- The need for initiation- rites of passage, which Kessler argues are primarily missing in western culture.

Appendix E

Press Advisory
For immediate release, February 7, 2002

California 3Rs Project Advises Against Reenacting Religious Practices in Public Schools

Offers Guidelines and Resources for Teaching about Religion

In response to the current controversy in a number of California school districts over the use of simulation games and role-playing to teach the Islamic Civilization unit in seventh grade, the California 3Rs Project ("Rights, Responsibilities, and Respect") cautions teachers against using these techniques when teaching about religions.

The California 3Rs Project is a statewide program for finding common ground on issues of religion and values in public schools. Sponsored by the Freedom Forum First Amendment Center and the California County Superintendents Educational Services Association, the project offers workshops on how to teach about religions in ways that are constitutionally and educationally sound.

The current controversy was sparked by reports that some teachers use activities such as having students dress up in Muslim garb, recite scriptures, and re-enact the pilgrimage to Mecca *(hajj)* when teaching about Islam. While role-playing and simulations are often effective techniques for making history come alive for students, the CA 3Rs Project strongly advises against using these techniques when teaching about religions for the following reasons:

1. A complete education includes teaching about religions and is supported and required by the California History-Social Science Framework. Role-playing prayers and religious rituals, however, runs the risk of blurring the legal distinction between constitutional teaching *about* religion and school-sponsored practice of religion, which is prohibited by the First Amendment to the U.S. Constitution. (The 2001 History-Social Science Framework is available from the CA Department of Education, 1-800-995-4099, or may be downloaded in PDF format at http://www.cde.ca.gov/cdepress/download.html).

2. Role-playing religious practices runs the risk of trivia li zing and caricaturing the religion that is being studied. It's more respectful and educationally sound to view a video of real Muslims practicing their faith than having a group of seventh graders pretending to be Muslims.

3. Role-playing runs the risk of putting students in the position of participating in activities that may violate their (or their parents') consciences. Such an issue doesn't arise when teachers teach about religion by assigning research, viewing videos, and through class instruction rather than organizing activities that may be easily perceived, rightly or wrongly, as promoting students' participation in a religious practice.

Another source of the recent controversy involves reports that teachers are assigning students to memorize and recite passages from the Qur'an, the sacred scripture of Islam. While it is important for students to learn about the scriptures of the world's major religious traditions, it is essential that teachers use scriptures in the classroom as a teaching resource and not as a devotional activity (or an activity that "reenacts" devotional practices). In the public-school classroom, selections from scriptures should be used only in the appropriate historical and cultural context as part of teaching about a religious tradition.

For guidance on the constitutional and educational issues that arise in teaching about religion in public schools, the CA 3Rs Project recommends that educators consult *Finding Common Ground: A Guide to Religious Liberty in Public Schools* published by the First Amendment Center available on-line at:
http://www.freedomforum.org/templates/document.asp?documentID=3979

For more information about the CA 3Rs Project, contact:

Gary F. Dei Rossi, Assistant Superintendent
San Joaquin County Office of Education
Chair, CA 3Rs Steering Committee

Bruce Grelle, Director
Religion and Public Education Resource Center
California State University - Chico

Charles C. Haynes Senior Scholar
Freedom Forum First Amendment Center

Grades Six Through Eight

Historical and Social Sciences Analysis Skills

The intellectual skills noted below are to be learned through, and applied to, the content standards for grades six through eight. They are to be assessed *only in conjunction with* the content standards in grades six through eight.

In addition to the standards for grades six through eight, students demonstrate the following intellectual reasoning, reflection, and research skills:

Appendix F

California Department of Education History-Social Science Framework (2001) 7th grade Curriculum Also available at www.cde.ca.gov/cdepress/download.html

Chronological and Spatial Thinking

1. Students explain how major events are related to one another in time.
2. Students construct various time lines of key events, people, and periods of the historical era they are studying.
3. Students use a variety of maps and documents to identify physical and cultural features of neighborhoods, cities, states, and countries and to explain the historical migration of people, expansion and disintegration of empires, and the growth of economic systems.

Research, Evidence, and Point of View

1. Students frame questions that can be answered by historical study and research.
2. Students distinguish fact from opinion in historical narratives and stories.
3. Students distinguish relevant from irrelevant information, essential from incidental information, and verifiable from unverifiable information in historical narratives and stories.
4. Students assess the credibility of primary and secondary sources and draw sound conclusions from them.
5. Students detect the different historical points of view on historical events and determine the context in which the historical statements were made (the questions asked, sources used, author's perspectives).

Historical Interpretation

1. Students explain the central issues and problems from the past, placing people and events in a matrix of time and place.
2. Students understand and distinguish cause, effect, sequence, and correlation in historical events, including the long- and short-term causal relations.
3. Students explain the sources of historical continuity and how the combination of ideas and events explains the emergence of new patterns.
4. Students recognize the role of chance, oversight, and error in history.
5. Students recognize that interpretations of history are subject to change as new information is uncovered.
6. Students interpret basic indicators of economic performance and conduct cost-benefit analyses of economic and political issues.

Grade Seven

World History and Geography: Medieval and Early Modern Times

7.1 **Students analyze the causes and effects of the vast expansion and ultimate disintegration of the Roman Empire.**

1. Study the early strengths and lasting contributions of Rome (e.g., significance of Roman citizenship; rights under Roman law; Roman art, architecture, engineering, and philosophy; preservation and transmission of Christianity) and its ultimate internal weaknesses (e.g., rise of autonomous military powers within the empire, undermining of citizenship by the growth of corruption and slavery, lack of education, and distribution of news).
2. Discuss the geographic borders of the empire at its height and the factors that threatened its territorial cohesion.
3. Describe the establishment by Constantine of the new capital in Constantinople and the development of the Byzantine Empire, with an emphasis on the consequences of the development of two distinct European civilizations, Eastern Orthodox and Roman Catholic, and their two distinct views on church-state relations.

7.2 **Students analyze the geographic, political, economic, religious, and social structures of the civilizations of Islam in the Middle Ages.**

1. Identify the physical features and describe the climate of the Arabian peninsula, its relationship to surrounding bodies of land and water, and nomadic and sedentary ways of life.
2. Trace the origins of Islam and the life and teachings of Muhammad, including Islamic teachings on the connection with Judaism and Christianity.
3. Explain the significance of the Qur'an and the Sunnah as the primary sources of Islamic beliefs, practice, and law, and their influence in Muslims' daily life.
4. Discuss the expansion of Muslim rule through military conquests and treaties, emphasizing the cultural blending within Muslim civilization and the spread and acceptance of Islam and the Arabic language.
5. Describe the growth of cities and the establishment of trade routes among Asia, Africa, and Europe, the products and inventions that traveled along these routes (e.g., spices, textiles, paper, steel, new crops), and the role of merchants in Arab society.

6. Understand the intellectual exchanges among Muslim scholars of Eurasia and Africa and the contributions Muslim scholars made to later civilizations in the areas of science, geography, mathematics, philosophy, medicine, art, and literature.

7.3 **Students analyze the geographic, political, economic, religious, and social structures of the civilizations of China in the Middle Ages.**

1. Describe the reunification of China under the Tang Dynasty and reasons for the spread of Buddhism in Tang China, Korea, and Japan.
2. Describe agricultural, technological, and commercial developments during the Tang and Song periods.
3. Analyze the influences of Confucianism and changes in Confucian thought during the Song and Mongol periods.
4. Understand the importance of both overland trade and maritime expeditions between China and other civilizations in the Mongol Ascendancy and Ming Dynasty.
5. Trace the historic influence of such discoveries as tea, the manufacture of paper, wood-block printing, the compass, and gunpowder.
6. Describe the development of the imperial state and the scholar-official class.

7.4 **Students analyze the geographic, political, economic, religious, and social structures of the sub-Saharan civilizations of Ghana and Mali in Medieval Africa.**

1. Study the Niger River and the relationship of vegetation zones of forest, savannah, and desert to trade in gold, salt, food, and slaves; and the growth of the Ghana and Mali empires.
2. Analyze the importance of family, labor specialization, and regional commerce in the development of states and cities in West Africa.
3. Describe the role of the trans-Saharan caravan trade in the changing religious and cultural characteristics of West Africa and the influence of Islamic beliefs, ethics, and law.
4. Trace the growth of the Arabic language in government, trade, and Islamic scholarship in West Africa.
5. Describe the importance of written and oral traditions in the transmission of African history and culture.

7.5 **Students analyze the geographic, political, economic, religious, and social structures of the civilizations of Medieval Japan.**

1. Describe the significance of Japan's proximity to China and Korea and the intellectual, linguistic, religious, and philosophical influence of those countries on Japan.

2. Discuss the reign of Prince Shotoku of Japan and the characteristics of Japanese society and family life during his reign.
3. Describe the values, social customs, and traditions prescribed by the lord-vassal system consisting of *shogun, daimyo,* and *samurai* and the lasting influence of the warrior code throughout the twentieth century.
4. Trace the development of distinctive forms of Japanese Buddhism.
5. Study the ninth and tenth centuries' golden age of literature, art, and drama and its lasting effects on culture today, including Murasaki Shikibu's *Tale of Genji.*
6. Analyze the rise of a military society in the late twelfth century and the role of the samurai in that society.

7.6 **Students analyze the geographic, political, economic, religious, and social structures of the civilizations of Medieval Europe.**

1. Study the geography of Europe and the Eurasian land mass, including their location, topography, waterways, vegetation, and climate and their relationship to ways of life in Medieval Europe.
2. Describe the spread of Christianity north of the Alps and the roles played by the early church and by monasteries in its diffusion after the fall of the western half of the Roman Empire.
3. Understand the development of feudalism, its role in the medieval European economy, the way in which it was influenced by physical geography (the role of the manor and the growth of towns), and how feudal relationships provided the foundation of political order.
4. Demonstrate an understanding of the conflict and cooperation between the Papacy and European monarchs (e.g., Charlemagne, Gregory VII, Emperor Henry IV).
5. Know the significance of developments in medieval English legal and constitutional practices and their importance in the rise of modern democratic thought and representative institutions (e.g., Magna Carta, parliament, development of habeas corpus, an independent judiciary in England).
6. Discuss the causes and course of the religious Crusades and their effects on the Christian, Muslim, and Jewish populations in Europe, with emphasis on the increasing contact by Europeans with cultures of the Eastern Mediterranean world.
7. Map the spread of the bubonic plague from Central Asia to China, the Middle East, and Europe and describe its impact on global population.
8. Understand the importance of the Catholic church as a political, intellectual, and aesthetic institution (e.g., founding of universities, political and spiritual roles of the clergy, creation of monastic and mendicant religious orders, preservation of the Latin language and

religious texts, St. Thomas Aquinas's synthesis of classical philosophy with Christian theology, and the concept of "natural law").

9. Know the history of the decline of Muslim rule in the Iberian Peninsula that culminated in the Reconquista and the rise of Spanish and Portuguese kingdoms.

7.7 **Students compare and contrast the geographic, political, economic, religious, and social structures of the Meso-American and Andean civilizations.**

1. Study the locations, landforms, and climates of Mexico, Central America, and South America and their effects on Mayan, Aztec, and Incan economies, trade, and development of urban societies.
2. Study the roles of people in each society, including class structures, family life, warfare, religious beliefs and practices, and slavery.
3. Explain how and where each empire arose and how the Aztec and Incan empires were defeated by the Spanish.
4. Describe the artistic and oral traditions and architecture in the three civilizations.
5. Describe the Meso-American achievements in astronomy and mathematics, including the development of the calendar and the Meso-American knowledge of seasonal changes to the civilizations' agricultural systems.

7.8 **Students analyze the origins, accomplishments, and geographic diffusion of the Renaissance.**

1. Describe the way in which the revival of classical learning and the arts fostered a new interest in humanism (i.e., a balance between intellect and religious faith).
2. Explain the importance of Florence in the early stages of the Renaissance and the growth of independent trading cities (e.g., Venice), with emphasis on the cities' importance in the spread of Renaissance ideas.
3. Understand the effects of the reopening of the ancient "Silk Road" between Europe and China, including Marco Polo's travels and the location of his routes.
4. Describe the growth and effects of new ways of disseminating information (e.g., the ability to manufacture paper, translation of the Bible into the vernacular, printing).
5. Detail advances made in literature, the arts, science, mathematics, cartography, engineering, and the understanding of human anatomy and astronomy (e.g., by Dante Alighieri, Leonardo da Vinci, Michelangelo di Buonarroti Simoni, Johann Gutenberg, William Shakespeare).

7.9 Students analyze the historical developments of the Reformation.

1. List the causes for the internal turmoil in and weakening of the Catholic church (e.g., tax policies, selling of indulgences).
2. Describe the theological, political, and economic ideas of the major figures during the Reformation (e.g., Desiderius Erasmus, Martin Luther, John Calvin, William Tyndale).
3. Explain Protestants' new practices of church self-government and the influence of those practices on the development of democratic practices and ideas of federalism.
4. Identify and locate the European regions that remained Catholic and those that became Protestant and explain how the division affected the distribution of religions in the New World.
5. Analyze how the Counter Reformation revitalized the Catholic church and the forces that fostered the movement (e.g., St. Ignatius of Loyola and the Jesuits, the Council of Trent).
6. Understand the institution and impact of missionaries on Christianity and the diffusion of Christianity from Europe to other parts of the world in the medieval and early modern periods; locate missions on a world map.
7. Describe the Golden Age of cooperation between Jews and Muslims in medieval Spain that promoted creativity in art, literature, and science, including how that cooperation was terminated by the religious persecution of individuals and groups (e.g., the Spanish Inquisition and the expulsion of Jews and Muslims from Spain in 1492).

7.10 Students analyze the historical developments of the Scientific Revolution and its lasting effect on religious, political, and cultural institutions.

1. Discuss the roots of the Scientific Revolution (e.g., Greek rationalism; Jewish, Christian, and Muslim science; Renaissance humanism; new knowledge from global exploration).
2. Understand the significance of the new scientific theories (e.g., those of Copernicus, Galileo, Kepler, Newton) and the significance of new inventions (e.g., the telescope, microscope, thermometer, barometer).
3. Understand the scientific method advanced by Bacon and Descartes, the influence of new scientific rationalism on the growth of democratic ideas, and the coexistence of science with traditional religious beliefs.

7.11 **Students analyze political and economic change in the sixteenth, seventeenth, and eighteenth centuries (the Age of Exploration, the Enlightenment, and the Age of Reason).**

1. Know the great voyages of discovery, the locations of the routes, and the influence of cartography in the development of a new European worldview.
2. Discuss the exchanges of plants, animals, technology, culture, and ideas among Europe, Africa, Asia, and the Americas in the fifteenth and sixteenth centuries and the major economic and social effects on each continent.
3. Examine the origins of modern capitalism; the influence of mercantilism and cottage industry; the elements and importance of a market economy in seventeenth-century Europe; the changing international trading and marketing patterns, including their locations on a world map; and the influence of explorers and map makers.
4. Explain how the main ideas of the Enlightenment can be traced back to such movements as the Renaissance, the Reformation, and the Scientific Revolution and to the Greeks, Romans, and Christianity.
5. Describe how democratic thought and institutions were influenced by Enlightenment thinkers (e.g., John Locke, Charles-Louis Montesquieu, American founders).
6. Discuss how the principles in the Magna Carta were embodied in such documents as the English Bill of Rights and the American Declaration of Independence.

Appendix G

Habits of Mind Integration Rubrics

Name _____ **Date**_____ **Per** _____

Project Evaluation of Habit of Mind #1 Persistence

Instructions: The criteria for a "4" is the base criteria – all other criteria are compared to the "4", so start there. Check the areas you feel accurately describe your actions. If all of the descriptors for a "4" are in place, move on to see if your work warrants a "5" (A); if not, move to the 3-2-1 area to find out what may keep your work from a "4" (B).

All descriptors for a "4" are in place, but student persistence during this project has gone beyond the criteria for a "4". ❑ Student visualized almost all problems before they emerged and had some solutions ready for handling them. ❑ Student brainstormed and selected very successful solutions to issues, demonstrating an ability to do what must be done in order to create an exceptional product.	**How Student demonstrated Persistence during this project:** ❑ All aspects of project were completed on time. ❑ Barriers or problems to completing work were not only expected, but when they appeared, they were analyzed for ways to with them, with several strategies brainstormed. ❑ When one strategy for dealing with a barrier did not work, others were brainstormed and the best strategies were chosen and employed. ❑ Focus was maintained on the barriers and problems until they were dealt with.	A few minor issues with student persistence that may be described below.	Some larger issues with student persistence that may be described below.	Several large issues with student persistence.
		Possible problems with Persistence during this project: ❑ Some aspects of the project were not completed on time. ❑ Some problems or barriers stopped the student's progress. Student may not have thought of other strategies to use. Student either did nothing, or immediately sought help before trying to think things through. ❑ Student may not have brainstormed several strategies to use in a situation; rather, student may have chosen the first strategy that came along. ❑ Student may not have persisted in dealing with the barriers or problems that came up.		

Your self evaluation of your persistence in this project is (circle one)

5 4 3 2 1 less than 1

*Courtesy of Avi Luxemburg and Sandra Burns

Religion and the Teaching of History–Social Science

Few issues have stirred greater controversy in Americans' attitudes toward public education than the role of religion and values in public schools. In California the official response to this controversy is expressed in this framework.

On pages 5-6, this framework "supports the frequent study and discussion of the fundamental principles embodied in the United States Constitution and the Bill of Rights . . . including the right to freedom of religion." On page 7, this framework asserts the importance of religion in human history: "When studying world history, students must become familiar with the basic ideas of the major religions and the ethical traditions of each time and place. Students are expected to learn about the role of religion in the founding of this country."

This appendix is intended to assist educators as they implement the framework and as they respond to community concerns. To this end, "Religious Liberty, Public Education, and the Future of American Democracy: A Statement of Principles" and "Guidelines for Teaching About Religion" are printed below to help educators address issues of religious liberty and public education.*

"Religious Liberty, Public Education, and the Future of American Democracy: A Statement of Principles" was released by the Freedom Forum's First Amendment Center in March 1995. Using the civic principles of rights, responsibilities, and respect (three Rs) to guide them, members of 20 other national organizations and religious bodies, representing different points of view, formulated the statement. In that statement Americans are called upon to recognize, affirm, and guarantee every citizen's right to religious freedom and to treat each other with respect and dignity as they seek to live together amid their deeply held differences.

Understanding the role of religion in public schools also requires the discernment between the teaching of religion (religious education) and teaching *about* religion. In 1988 a broad coalition of 17 religious and educational organizations published "Guidelines for Teaching About Religion," in *Religion in the Public School Curriculum: Questions and Answers.* These guidelines distinguish between instruction about religion and religious indoctrination. The guidelines' significant statements are excellent resources for all individuals and groups to use in their work to bring people together, ensure the survival of democracy in our nation, and teach about religion in an academic way that is constitutionally permissible and educationally sound. The guidelines also demonstrate

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*"Religious Liberty, Public Education, and the Future of American Democracy: A Statement of Principles" can be found at <*http://www.fac.org/publicat/principles/ambles1.htm*>. Both of these documents are reprinted in *Finding Common Ground: A First Amendment Guide to Religion and Public Education* (Third edition). Edited by Charles C. Haynes and Oliver Thomas, Legal Editor. Nashville, Tenn.: The Freedom Forum First Amendment Center, 1998. Copies are available from The Freedom Forum First Amendment Center, 1207 18th Ave., South, Nashville, TN 37212, or by telephone at 800-830-3733 or at their Web site at <*http://www.freedomforum.org/*>.

how the three Rs can enable persons of differing persuasions to work together peaceably for the common good.

Religious Liberty, Public Education, and the Future of American Democracy: A Statement of Principles

. . . The rights and responsibilities of the Religious Liberty clauses [of the First Amendment] provide the civic framework within which we are able to debate our differences, to understand one another, and to forge public policies that serve the common good in public education.

Today, many American communities are divided over educational philosophy, school reform, and the role of religion and values in our public schools. Conflict and debate are vital to democracy. Yet, if controversies about public education are to advance the best interests of the nation, then *how* we debate, and not only *what* we debate, is critical.

In the spirit of the First Amendment, we propose the following principles as civic ground rules for addressing conflicts in public education:

I. Religious Liberty for All

Religious liberty is an inalienable right of every person.

As Americans, we all share the responsibility to guard that right for every citizen. The Constitution of the United States with its Bill of Rights provides a civic framework of rights and responsibilities that enables Americans to work together for the common good in public education.

II. The Meaning of Citizenship

Citizenship in a diverse society means living with our deepest differences and committing ourselves to work for public policies that are in the best interest of all individuals, families, communities, and our nation.

The framers of our Constitution referred to this concept of moral responsibility as civic virtue.

III. Public Schools Belong to All Citizens

Public schools must model the democratic process and constitutional principles in the development of policies and curricula.

Policy decisions by officials or governing bodies should be made only after appropriate involvement of those affected by the decision and with due consideration for the rights of those holding dissenting views.

IV. Religious Liberty and Public Schools

Public schools may not inculcate nor inhibit religion. They must be places where religion and religious conviction are treated with fairness and respect.

Public schools uphold the First Amendment when they protect the religious liberty rights of students of all faiths or none. Schools demonstrate fairness when they ensure that the curriculum includes study about religion, where appropriate, as an important part of a complete education.

V. **The Relationship Between Parents and Schools**

Parents are recognized as having the primary responsibility for the upbringing of their children, including education.

Parents who send their children to public schools delegate to public school educators some of the responsibility for their children's education. In so doing, parents acknowledge the crucial role of educators without abdicating their parental duty. Parents may also choose not to send their children to public schools and have their children educated at home or in private schools. However, private citizens, including business leaders and others, also have the right to expect public education to give students tools for living in a productive democratic society. All citizens must have a shared commitment to offer students the best possible education. Parents have a special responsibility to participate in the activity of their children's schools. Children and schools benefit greatly when parents and educators work closely together to shape school policies and practices and to ensure that public education supports the societal values of their community without undermining family values and convictions.

VI. **Conduct of Public Disputes**

Civil debate, the cornerstone of a true democracy, is vital to the success of any effort to improve and reform America's public schools.

Personal attacks, name-calling, ridicule, and similar tactics destroy the fabric of our society and undermine the educational mission of our schools. Even when our differences are deep, all engaged in public disputes should treat one another with civility and respect, and should strive to be accurate and fair. Through constructive dialogue we have much to learn from one another.

The Statement of Principles is not an attempt to ignore or minimize differences that are important and abiding, but rather a reaffirmation of what we share as American citizens across our differences. Democratic citizenship does not require a compromise of our deepest convictions. We invite all men and women of good will to join us in affirming these principles and putting them into action. The time has come for us to work together for academic excellence, fairness, and shared civic values in our nation's schools.

"A Statement of Principles" is sponsored jointly by the following entities:

American Association of School Administrators
American Center for Law and Justice
American Federation of Teachers
Anti-Defamation League
Association for Supervision and Curriculum Development
Carnegie Foundation for the Advancement of Teaching
Catholic League for Religious and Civil Rights
Central Conference of American Rabbis
Christian Coalition
Christian Educators Association International
Christian Legal Society
Citizens for Excellence in Education

Council on Islamic Education
The Freedom Forum First Amendment Center
National Association of Elementary School Principals
National Association of Evangelicals
National Association of Secondary School Principals
National Congress of Parents and Teachers
National Council of Churches of Christ in the U.S.A.
National Education Association
National School Boards Association
People for the American Way
Phi Delta Kappa
Union of American Hebrew Congregations

Guidelines for Teaching About Religion

In 1988 a broad coalition of 17 religious and education organizations endorsed *Religion in the Public School Curriculum: Questions and Answers,* which contains "Guidelines for Teaching About Religion." These guidelines distinguish between teaching about religion and indoctrinating or advocating religion.

1. The school's approach to religion is academic, not devotional.
2. The school may strive for student awareness of religions, but should not press for student acceptance of any one religion.
3. The school may sponsor study about religion, but may not sponsor the practice of religion.
4. The school may expose students to a diversity of religious views, but may not impose any particular view.
5. The school may educate about all religions, but may not promote or denigrate any religion.
6. The school may inform students about various beliefs, but should not seek to conform students to any particular belief.

The "Guidelines for Teaching About Religion" are sponsored jointly by the following entities:

American Academy of Religion
American Association of School Administrators
American Federation of Teachers
American Jewish Congress
Americans United (formerly Americans United Research Foundation)
Association for Supervision and Curriculum Development
Baptist Joint Committee on Public Affairs
Christian Legal Society
The Church of Jesus Christ of Latter-day Saints
The Islamic Society of North America
National Association of Evangelicals
National Conference for Community and Justice (formerly National Conference of Christians and Jews)
National Council for the Social Studies
National Council of Churches of Christ in the U.S.A.

National Council on Religion and Public Education
National Education Association
National School Boards Association

Legal Basis for Religious Liberty and Teaching About Religion

U.S. Constitution

First Amendment: Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof. . . .

California Constitution

Article 1 Declaration of Rights

Section 4. Free exercise and enjoyment of religion without discrimination or preference are guaranteed. This liberty of conscience does not excuse acts that are licentious or inconsistent with the peace or safety of the State. The Legislature shall make no law respecting an establishment of religion. . . .

Article 9 Education

Section 8. No public money shall ever be appropriated for the support of any sectarian or denominational school, or any school not under the exclusive control of the officers of the public schools; nor shall any sectarian or denominational doctrine be taught, or instruction thereon be permitted, directly or indirectly, in any of the common schools of this State.

Education Code

51500. No teacher shall give instruction nor shall a school district sponsor any activity which reflects adversely upon persons because of their race, sex, color, creed, handicap, national origin, or ancestry.

51501. No textbook, or other instructional materials shall be adopted by the state board or by any governing board for use in the public schools which contains any matter reflecting adversely upon persons because of their race, sex, color, creed, handicap, national origin, or ancestry.

51511. Nothing in this code shall be construed to prevent, or exclude from the public schools, references to religion or references to or the use of religious literature, art, or music or other things having a religious significance when such references or uses do not constitute instruction in religious principles or aid to any religious sect, church, creed, or sectarian purpose and when such references or uses are incidental to or illustrative of matters properly included in the course of study.

51513. No test, questionnaire, survey, or examination containing any questions about the pupil's personal beliefs or practices in sex, family life, morality, and religion, or any questions about the pupil's parents' or guardians' beliefs and practices in sex, family life, morality, and religion, shall be administered to any pupil in kindergarten or grades 1 to 12, inclusive, unless the parent or guardian of the pupil is notified in writing that this test, questionnaire, survey, or examination is to be administered and the parent or guardian of the pupil gives written permission for the pupil to take this test, questionnaire, survey, or examination.

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